

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

130

**Evident Miracles  
of The Holy Qur'an**

۱۳۰

مُعْجَزَاتِ قُرْآنِ حَكِيم

By

DR. MAZHAR U. KAZI



وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا  
عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ

(سورة البقرة ، پارہ : ۱ ، آیت : ۲۳)

And if you are in doubt about what  
We have sent down [i.e., the Qur'an]  
upon Our Servant [i.e., Prophet  
Muhammad (ﷺ)], then produce a  
surah the like

(surah al-Baqarah, Aayat No. 23)

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا  
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ○

(سورة بنی اسرائیل . آیت : ۸۸)

Say, "If mankind and the jinn  
gathered in order to produce  
the like of this Qur'an, they  
could not produce the like of  
it, even if they were to each  
other assistants."

(surah Bane-Israel, Aayat No. 88)



## INVOCATIONS

We are giving hereunder the exact respectable words in English with their Arabic meaning. We should keep the honour of Allah, Prophets, Sahaba Karam at the time of reciting the following.

### ALLAH SUBHANAHU WA TA'ALA

The Exalted and the Great Allah.

اللَّهُ سُبْحَانَهُ وَتَعَالَى

### MUHAMMADUR RASOOLULLAH

Sall Allahu 'alaihi wa Sallam

May the blessings and peace  
of Allah be upon him.

مُحَمَّدٌ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### PROPHETS AND ANGELS:

For one:

'Alaihi as-Salam

May Peace of Allah be on him.

عَلَيْهِ السَّلَام

For two:

'Alaiha as-Salam

May Peace of Allah be on them.

عَلَيْهِمَا السَّلَام

For more than two:

'Alaihim as-Salam

May Peace of Allah be on them.

عَلَيْهِمُ السَّلَام

### SAHABAH KARAM

For a man:

Radi Allahu Ta'ala 'anhu

May Allah be pleased with him.

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

For a woman:

Radi Allahu Ta'ala 'anha

May Allah be pleased with her.

رَضِيَ اللَّهُ تَعَالَى عَنْهَا

For two men or women:

Radi Allahu Ta'ala 'anhuma

May Allah be pleased with them.

رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

For more than two men:

Radi Allahu Ta'ala 'anhum

May Allah be pleased with them.

رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ

For more than two women:

Radi Allahu Ta'ala 'anhunna

May Allah be pleased with them.

رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ

PS: Regarding Pronunciation of Muhammadur Rasoolullah:

It can easily be pronounced read the proper word, as D is not the proper word for د Daal. In English if you pronounce **THOUGH**, it will be the same voice of د (Du) as under: (**THOUGH**).

MUHAMMA DU-R-RASOOLULLAH

MUHAMMA THOUGH-R-RASOOLULLAH

مُحَمَّدٌ رَسُولُ اللَّهِ

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## FOREWORD

The Holy Qur'an is the final divine book for the mankind. It is one of the most widely read books of the world. Muslims, all over the world, read the Holy Qur'an, reflect upon it, and revere it as the original, authentic and the final divine revelation. The Holy Qur'an is universally accepted as the first determining principle and the primary source of Islamic system of beliefs, laws, ethics, behaviors and even emotions and attitudes. It has been the dynamic force behind the Islamic culture and civilization for the last fourteen centuries and would continue to be so in the times to come. As to the Muslims, it is the very Word of Allah Almighty, therefore normative and binding in nature. James A. Michener observes that "The Holy Qur'an is probably the most often read book in the world, surely the most often memorized; and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith... It is to this combination of dedication to One God, plus practical instruction, that makes the Holy Qur'an unique." In short, as Prof. S. Hossein Nasr explains, "the Holy Qur'an constitutes the alpha and omega of the Islamic religion in the sense that all that is Islamic, whether it be its law, its thought, its spiritual and ethical teachings and even its artistic manifestations, have their roots in the explicit or implicit teachings of the Sacred Text. The Muslim is born with sound of the Holy Qur'an in his ear, for usually the shahadah which is contained in the Holy Qur'an is invoked into the ear of a child when it is born. He lives throughout his life surrounded by the sound of the Holy Qur'an which permeates the traditional Islamic city. Finally, he dies with the sound of the Holy Qur'an resounding around him. The Muslim, whether male or female, is in a sense enwrapped in the psalmody of the Holy Qur'an, from



the cradle to the grave. The love of the Noble Qur'an and devotion to its teachings have remained central to every generation of Muslims, remain so today and will always remain so as long as Islam survives as a religion on the surface of the earth."

'Qur'an' is an Arabic word. It is an infinitive verbal noun derived from the root qara'a which means "to read", "to recite", "to combine things together". Therefore, the word "Holy Qur'an" literally would mean "reading, recitation, collection, revelation, a book recited or read". The literal meanings of the term correspond to the nature of the book. It is read, recited, and in reading and recitation the letters and words are joined together to convey the message. On the other hand Imam Shaf'i, the founder of one of the four schools of thought in Islamic jurisprudence, held that Holy Qur'an is not a derivative noun but a proper noun denoting the divinely revealed book. The "Holy Qur'an", as a technical term, refers to the book which is commonly defined by Muslim scholars as "The inimitable Word of God revealed to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), written in the mushaf (book), transmitted from Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) successively without any break, and whose recitation is an act of devotion". The late al-Faruqi defines it as the final revelation of God's will to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) "conveyed in Arabic and relayed to his companions, memorized verbatim and publicly and continuously recited by them and their descendants to the present time."

The Holy Qur'an consists of a text of 114 chapters (suwar sing. surah) of very unequal length. The chapters are divided into the Makki and the Madani, after the names of two cities in Arabia where the Prophet of Islam lived, received and delivered the revelation. The Madani chapters are usually longer than the Makki chapters. The present order of the chapters is not chronological and, as M. Mir observes, "it is universally

admitted that a complete and accurate chronological arrangement of the Holy Qur'an is almost impossible to discover." To facilitate public or private recitations, the Holy Qur'an has been further divided into thirty parts (ajza' sing. juz) and 60 ahzab or sections.

The language of the Holy Qur'an is Arabic. It differs from the other Arabic literary compositions and treatises in a number of ways. The Muslim scholars and theologians, following the Qur'an claims, had always accepted the Holy Qur'an as the miracle of Allah Subhanahu wa Ta'ala. Though the views about what constitutes the miraculous character (i'jaz) of the Holy Qur'an differ in different scholars, nevertheless, there is a consensus among the Muslim scholars and theologians that the Holy Qur'an is miraculous in nature. "As a proof of its being the Word of God, the Holy Qur'an presents the claim that none can produce the like of it, that it is inimitable. Muslim theologians later developed this claim into a full-fledged doctrine of the Qur'an i'jaz. With the exception of a few writers, like Abu al-Hasayn Ahmad ibn Yahya ibn ar-Rawandi (d. 298/910), Muslim writers have unanimously held the Holy Qur'an to be mu'jiz ("inimitable"), though they have differed on precisely how Qur'an i'jaz is to be explained." Helmut Gatje observes that "Although opinions concerning the validity and significance of these views, and concerning particulars, may vary, the fundamental existence of the miraculous nature of the Holy Qur'an has not been doubted by Muslim exegetes."

A great majority of Muslim scholars have held that the language, style, beauty and the ideas of the Holy Qur'an are inimitable and miraculous. In addition to several other miraculous factors in the Holy Qur'an, like the presence of correct scientific data, accurate predictions about the future events, reports about the past, a great variety of ideas, concepts and institutions etc., the language of the Holy Qur'an is held as divine, perfect, eternal, unchangeable and unsurpassable. This



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'Qur'an' is an Arabic word. It is an infinitive verbal noun derived from the root qara'a which means "to read", "to recite", "to combine things together". Therefore, the word "Holy Qur'an" literally would mean "reading, recitation, collection, revelation, a book recited or read". The literal meanings of the term correspond to the nature of the book. It is read; recited, and in reading and recitation the letters and words are joined together to convey the message. On the other hand Imam Shaf'i, the founder of one of the four schools of thought in Islamic jurisprudence, held that Holy Qur'an is not a derivative noun but a proper noun denoting the divinely revealed book. The "Holy Qur'an", as a technical term, refers to the book which is commonly defined by Muslim scholars as "The inimitable Word of God revealed to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), written in the mushaf (book), transmitted from Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) successively without any break, and whose recitation is an act of devotion". The late al-Faruqi defines it as the final revelation of God's will to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) "conveyed in Arabic and relayed to his companions, memorized verbatim and publicly and continuously recited by them and their descendants to the present time."

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The language of the Holy Qur'an is Arabic. It differs from the other Arabic literary compositions and treatises in a number of ways. The Muslim scholars and theologians, following the Qur'an claims, had always accepted the Holy Qur'an as the miracle of Allah Subhanahu wa Ta'ala. Though the views about what constitutes the miraculous character (i'jaz) of the Holy Qur'an differ in different scholars, nevertheless, there is a consensus among the Muslim scholars and theologians that the Holy Qur'an is miraculous in nature. "As a proof of its being the Word of God, the Holy Qur'an presents the claim that none can produce the like of it, that it is inimitable. Muslim theologians later developed this claim into a full-fledged doctrine of the Qur'an i'jaz. With the exception of a few writers, like Abu al-Husayn Ahmad ibn Yahya ibn ar-Rawandi (d. 298/910), Muslim writers have unanimously held the Holy Qur'an to be mu'jiz ("inimitable"), though they have differed on precisely how Qur'an i'jaz is to be explained." Helmut Gatje observes that "Although opinions concerning the validity and significance of these views, and concerning particulars, may vary, the fundamental existence of the miraculous nature of the Holy Qur'an has not been doubted by Muslim exegetes."

A great majority of Muslim scholars have held that the language, style, beauty and the ideas of the Holy Qur'an are inimitable and miraculous. In addition to several other miraculous factors in the Holy Qur'an, like the presence of correct scientific data, accurate predictions about the future events, reports about the past, a great variety of ideas, concepts and institutions etc., the language of the Holy Qur'an is held as divine, perfect, eternal, unchangeable and unsurpassable. This



the cradle to the grave. The love of the Noble Qur'an and devotion to its teachings have remained central to every generation of Muslims, remain so today and will always remain so as long as Islam survives as a religion on the surface of the earth."

'Qur'an' is an Arabic word. It is an infinitive verbal noun derived from the root qara'a which means "to read", "to recite", "to combine things together". Therefore, the word "Holy Qur'an" literally would mean "reading, recitation, collection, revelation, a book recited or read". The literal meanings of the term correspond to the nature of the book. It is read; recited, and in reading and recitation the letters and words are joined together to convey the message. On the other hand Imam Shaf'i, the founder of one of the four schools of thought in Islamic jurisprudence, held that Holy Qur'an is not a derivative noun but a proper noun denoting the divinely revealed book. The "Holy Qur'an", as a technical term, refers to the book which is commonly defined by Muslim scholars as "The inimitable Word of God revealed to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), written in the mushaf (book), transmitted from Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) successively without any break, and whose recitation is an act of devotion". The late al-Faruqi defines it as the final revelation of God's will to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) "conveyed in Arabic and relayed to his companions, memorized verbatim and publicly and continuously recited by them and their descendants to the present time."

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was the linguistic supremacy of the Holy Qur'an that enabled Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) to present the Holy Qur'an as the eternal divine miracle and challenge his opponents to bring or produce anything like the suras of the Holy Qur'an. Professor Gibb observes: "But the Meccans still demanded of him a miracle, and with remarkable boldness and self-confidence Mohammed appealed as the supreme confirmation of his mission to the Koran (sic.) itself. Like all Arabs they were connoisseurs of language and rhetoric. Well then, if the Koran (sic.) were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Koran (sic.) as an outstanding evidential miracle." Issa J. Boullata observes, that "The fact that the Qur'an challenge (tahaddi) has never been taken up successfully, either in Muhammad RasulAllah's lifetime or later on, gave Muslim thinkers cause to consider this as a divine authentication of the Holy Qur'an and proof of the veracity of his prophethood." M. Khalifa asserts that "Muhammad RasulAllah's contemporary disbelievers insistently dubbed the Holy Qur'an as "magic" and tried to discourage each other from listening to it lest it might charm them away from their traditional polytheism. But none of them denied its concinnity, excellence and transcendence."

From these historical as well as internal factors, al-Faruqi concludes, that the Holy Qur'an is "so beautiful that it is inimitable; it is so inimitable that it is miraculous. It is therefore not the work of humans but of God." Malik Ben Nabi and almost all the Muslim scholars of the Sciences of the Holy Qur'an, like al-Suyuti, al-Zarkashi, Subhi Salih, Manna'a al-Qattan, Zarzur, Ahmed Van Denffer etc., draw the same conclusions. They accept the Qur'an language and style as mu'jiz (inimitable) and miraculous.

Unlike the present day Bible, the Holy Qur'an was sanctified, recorded, carefully preserved, and canonized from its inception.

W. A. Graham rightly observes that "the concept of a canon of scriptures collected over times as a part of the ongoing record of God's dealing with His people is peculiar to Jews and Christians and distinguishes their concept of what scripture as Divine Word means from that of Muslims. For the latter, revelation was sent one final time, in the course of one prophetic career during which and immediately afterward it was collected into book form. The collected text, as God's direct Speech, has been explicitly recognized as scripture since the actual time in which it "came down." Of a process of canonization Muslims know nothing analogous to that of Jewish and Christian scripture." The Muslim sources agree that the Qur'an text was fully memorized and put into some written forms during the lifetime of the Prophet. At the end of his life, writes al-Faruqi, "Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) had about 30,000 contemporaries who had heard and memorized the Holy Qur'an in whole or in part. Several of them could read and write and had committed the Holy Qur'an to writing in part or in toto. Certainly, writing material were crude: leather, bones stone or wood, cloth, and papyrus." The fact that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was conscious of the divine nature of the Holy Qur'an from the very beginning, is well attested by the historical facts and is recognized by the Western scholars. To A. Guillaume, "It is beyond doubt that his hearers recognized the symptoms of revelation, otherwise his obiter dicta which the literature of tradition purports to record would be included in the Holy Qur'an." The Western scholars of Islam also agree that the Prophet's followers committed the text of the Holy Qur'an to their memory as was the case with most of the literary works in Arabia. Gatje observes that "Muhammad RasulAllah seems to have begun quite early the practice of reciting passages from the Holy Qur'an to his followers for as long as necessary until they knew them by heart. This type of transmission had its model in the propagation of ancient Arabic poetry." It may suffice to quote here Sir William Muir, a resolute Christian missionary, who observes that, "The divine revelation was the corner-stone



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of Islam. The recital of a passage from it formed an essential part of daily prayer public and private; and its perusal and repetition were enforced as a duty and a privilege fraught with religious merit. This is the universal voice of early tradition, and may be gathered also from the revelation itself. The Coran (sic.) was accordingly committed to memory more or less by every adherent of Islam, and the extent to which it could be recited was one of the chief distinctions of nobility in the early Muslim empire. The custom of Arabia favored the task... The recollective faculty was thus cultivated to the highest pitch; and it was applied, with all the ardor of an awakened spirit, to the Coran (sic.). Such was the tenacity of their memory, and so great their power of application, that several of Mahomet's (sic) followers, according to early tradition, could, during his lifetime, repeat with scrupulous accuracy the entire revelation."

From the above mentioned facts and other related authentic traditions, Muslim scholars conclude that the entire text of the Holy Qur'an was written down in some shape or form in the life time of the Prophet. They also "unanimously hold that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) himself was responsible for the arrangement of the verses in suras..." For instance a modern scholar of Islam, M. Ali, observes that "Though the Holy Qur'an was revealed in portions, yet it is a mistake to suppose that it remained long in that fragmentary condition. As its very name implies, it was a book from the first, and though it could not be complete until the last verse was revealed, it was never without some form of arrangement. There is the clearest testimony, internal as well as external, that every single verse or part of a verse and every chapter that was revealed had its own definite place in the Holy Book." He quotes various traditions and incidents to further argue that "In fact, if we bear in mind the use that was made of the Holy Qur'an, we can not for an instant entertain the idea that the Holy Qur'an existed without any arrangement of its verse and chapters in the lifetime of the Holy Prophet. It was not only recited in prayers

but committed to memory and regularly recited to keep it fresh in the mind. Now if an arrangement of verses and chapters had not existed, it would have been clearly impossible either to recite it in public prayers or to commit it to memory. The slightest change in the place of a verse by an Imam leading the prayers would at once call forth correction from the audience, as it does at the present day."

Many Western scholars, like Muir, Burton and Smith agree with these conclusions. Muir, for instance, writes, "However retentive the Arab memory, we should still have regarded with distrust a transcript made entirely from that source. But there is good reason for believing that many fragmentary copies, embracing amongst them the whole Coran (sic.), or nearly the whole, were made by Mahomet's (sic.) followers during his life. Writing was without doubt generally known at Makkah long before Mahomet (sic.) assumed the prophetic office. Many of his followers are expressly mentioned as employed by the Prophet at Madinah in writing his letters or dispatches... The ability thus existing, it may be safely inferred that the verses which were so indefatigably committed to memory, would be likewise committed carefully to writing." Burton also concludes that the present text of the Holy Qur'an was organized by the Prophet himself. The present text, Burton observes, "is none other than the unique text of the revelations whose existence all their tricks betoken, the text which has come down to us in the form in which it was organized and approved by the Prophet." K. Cragg observes that "there is no place for serious misgiving that what is here was substantially what the Prophet said or that what he said under conditions of Qur'an inspiration is not here."

It is also a universally recognized historical fact that the unity, integrity, and absolute textual uniformity of the Holy Qur'an has been maintained since its compilation into a single volume and text. There is and has been only one and the same Qur'an text in the entire world. W. Muir, recognizing the purity



of 'Uthmanic text of the Holy Qur'an, wrote: "The recension of Sayyidina Uthman (*radi Allahu anhu*) had been handed down to us unaltered. So carefully, indeed, has it been preserved, that there are no variations of importance—we might almost say no variations at all—among the innumerable copies of the Coran (sic.) scattered throughout the vast bounds of the empire of Islam. Contending and embittered factions, taking their rise in the murder of Othman himself within a quarter of a century from the death of Mahomet (sic.), have ever since rent the Mahometan (sic.) world. Yet but ONE CORAN has been current amongst them; and the consentaneous use by them all in every age up to the present day of the same scripture, is an inrefragable proof that we have now before us the very text prepared by command of the unfortunate Caliph. There is probably in the world no other work which has remained twelve centuries with so pure a text." Burton concluded his book with the following words: "only one text of the Holy Qur'an has ever existed. This is the universally acknowledge text on the basis of which alone the prayer of the Muslim can be valid. A single text has thus already always united the Muslims....What we have today in our hands is the mushaf of Muhammad RasulAllah."

In addition to that, the Arabic, the original language of the Holy Qur'an and the Prophet, is still alive and actively used by millions of people today. Al-Faruqi observes that "Arabic is a Semitic tongue: in fact, it is the only Semitic tongue which has remained uninterruptedly alive for thousands of years; and it is the only living language which has remained entirely unchanged for the last fourteen centuries." We have already quoted Hitti who argues, that it was the Holy Qur'an that "kept the language uniform. So that whereas today a Moroccan uses a dialect different from that used by an Arabian or an Iraqi, all write in the same style." In fact it was the Holy Qur'an which, according to Esposito, was "central to the development of Arabic linguistics and provided the basis for the development of Arabic grammar, vocabulary, and syntax."

The preservation of the Qur'an text in such a fashion, Muslims believe, is a miracle of Allah Subhanahu wa Ta'ala. The Holy Qur'an in its very early Makkan period reported the divine promise that "We have, without doubt, sent down the Message and We will assuredly guard it (from corruption)." (al-Holy Qur'an 15:9). This divine promise of the textual preservation and purity of the Holy Qur'an is fulfilled. The Qur'an text is pure, un-altered and intact after fourteen hundred long years have passed away.

Countless scholars, philosophers, scientists and ordinary people have studied this extraordinary record and masterpiece of the divine revelation over the centuries. The pure scientific study of the Holy Qur'an is a comparatively recent phenomenon. Many scientifically oriented Muslim thinkers; scientifically trained biologists, physicists, botanists, astronomers and scientists from all walks of life have been studying the Holy Qur'an from a scientific perspective. Works of Maurice Bucaille, Imad Ahmad and Abdul Majeed Zindani are just a few examples to be mentioned here. Dr. Mazhar U. Kazi's present work is another effort towards that end. Hopefully this work will generate enough interest among the scientifically oriented Muslim as well as non-Muslim scholars and laymen and also among Muslim youth to have an in depth study of the miraculous nature of the Holy Qur'an and to explore further the scientific miracles prevalent in the Qur'an text.

Above all, the Holy Qur'an is the book of guidance for whole mankind. By implementing its teachings in our daily lives we could have the peace of heart and mind in this world and the salvation in Hereafter.

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## INTRODUCTION

All praises and thanks are due to Allah, the One, the All-Mighty, the All-Knowing, the Most Forgiving, the Most Merciful. There is no strength to do good, nor power to avoid evil except through His Grace and Blessings. He is my only Lord. He is sufficient for me in all of my affairs in this world and the world hereafter. I depend entirely upon His Mercy, and seek His forgiveness for all of my shortcomings and sins.

Allah's peace and blessings be upon His servant, the blessed Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), the last of messengers, the seal of prophethood, the mercy for humankind, the illuminating light, the most kind and merciful to the believers, and my intercessor on the day of judgment. Allah's peace and blessings also be upon his noble family members, his *Sahaba* (*radi Allahu anhum*) and all those who follow him until the day of Judgment.

The following pages present a few evident miracles of the Holy Qur'an. It is very important for the readers to understand that I have not given a new interpretation of the Holy Qur'an. I and the authors of the books given in the bibliography perceive a few verses of the Holy Qur'an as the evident miracles of the Holy Qur'an. Though the miracles of the Holy Qur'an are countless, this compendium discusses only the evidences that these authors have presented in support of the miraculous nature of these verses. I have tried my best not to add my personal opinion to the evidences presented by the authors of the books.

This book, as a whole or partially, was reviewed by a panel of nine persons; three new Muslims, two born Muslims, one non Muslim and three born Muslim medical doctors. Whereas the

medical doctors unanimously agreed to the miraculous nature of the verses presented under the chapters of discoveries in "Human Beings" and "Embryology", the remaining reviewers had varied opinions. It was noted that a certain reviewer did not accept the explanation of a verse as the evidence for its miraculous nature, but another reviewer accepted the same as an evident miracle of the Holy Qur'an. Accordingly, a reader may not agree with the evidences of all the miracles presented in this book. He/she should therefore concentrate on the evidences that appeal to him/her as the evident miracles of the Holy Qur'an, and should seek his/her guidance and inspirations from those specific verses.

Two of my students from the Sunday Islamic school in Houston, Mrs. Shannon Naser, and Dr. Angela Williams worked hand in hand with me in giving the final shape to this work. May Allah Subhanahu wa Ta'ala accept their efforts and those of other reviewers as well. I am extremely thankful to Allah Subhanahu wa Ta'ala to state that Dr. Williams took *Shahadah* the day she completed the review of this book.

I pray that Allah Subhanahu wa Ta'ala through His boundless Grace and Mercy may bless my humble efforts, forgive my sins and shortcomings, and accept this work as a means for receiving His utmost blessings in both the worlds. I also pray that this work may serve as a means for receiving Allah's guidance, blessings, and bounties for the readers as well. Ameen!

Dr. Mazhar U. Kazi,  
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Muharram 1419,  
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*peace be on him*). When a *Sahabi* is referred to (*radi Allahu anhu*) is read implying (*may Allah be pleased with him*); the word (*'anhum*) signifies more than one *sahabi* and (*'anha*) signifies a feminine *sahabia*.

## CHAPTER ONE

## Reliability and Validity of the Holy Qur'an

The Holy Qur'an is the only authentic book of Allah Subhanahu wa Ta'ala in the world today. It was revealed to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) as the ultimate yet the final message for the guidance of the mankind. This glorious revelation is seen as the most authentic in all senses of the terms and scales available to mankind. In retrospect, it has commanded the most unimpeachable belief by millions of people in all parts of the world as the most valid document ever preserved. Over the last fourteen centuries, this authentic word of Allah Subhanahu wa Ta'ala has been preserved without slightest alterations, admixture or adulterations, whatsoever. It has not only been preserved as a written word in a book form, but has also been preserved in the hearts and minds of countless people of all times. This has further ensured the authenticity of the preservation and transmission of the Holy Qur'an from generation to generation and from place to place.

One of the scientific techniques commonly used to ascertain the authenticity of a finding or report is to establish its reliability and validity. The Webster dictionary (1997) explains the word *reliable* as trustworthy; and the word *valid* as sound and logical. The Oxford dictionary (1995) explains the word *reliable* as: able to be relied upon, constantly good in quality and performance; and explains the word *valid* as: having legal force, legally acceptable, sound to the point, and logical.



Based on these definitions, we can explain the two words by a simple example. Several persons listened to a commercial on a local radio station which told them that every item in a certain store was on sale for fifty percent off. All those who heard this news then passed on this information to a few other persons, who in turn passed it to some others. If in this process of transmission, every person gave identical information, then this information would be called reliable. Furthermore, if different persons went to the store and found that everything in the store was on sale for fifty percent off, then this information would be called valid, otherwise the information would be invalid. Thus an information can be reliable but invalid or vice versa

We should now relate this example to the Holy Qur'an. If it can be established that no change has occurred in the transmission of the Holy Qur'an from generation to generation, and from place to place, and that the Holy Qur'an today is exactly in the same form in which it was delivered to mankind by Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) then this will establish the reliability of the Holy Qur'an. The following pages provide the evidences that establish the reliability of the Holy Qur'an beyond any shadow of doubt.

If, at the same time, it could be established that the Holy Qur'an is a revelation from Allah Subhanahu wa Ta'ala, this would establish the validity of the Holy Qur'an. The issue of validity, however, is complicated. This is because of the fact that the human mind tends to be skeptical about the truths that go beyond the physical realm of reality. It is for this reason that the rest of this book is devoted to providing the evidences to establish the validity of the Holy Qur'an as a revelation from Allah Subhanahu wa Ta'ala.

### Realibility of the Holy Qur'an

Historians state that Muslims utilized two different methods

for the preservation and transmission of the Holy Qur'an. The first is oral, by memorization; the second is written, by documentation. The details of these methods are as follows.

### Oral Transmission by Memorization

Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) was the first *Hafiz* (memorizer) of the entire Holy Qur'an. Whenever a verse was revealed, he would commit it to his memory. Sometimes, during the periods of revelation, he would repeat the verses hurriedly lest he may forget them. Allah Subhanahu wa Ta'ala then told him not to move his tongue in a rush, and assured him that Allah Subhanahu wa Ta'ala himself would preserve the Holy Qur'an in his memory. The Holy Qur'an states:

*Move not your tongue concerning (the Holy Qur'an) to make haste therewith, It is for Us (Allah) to collect it (for you), and give it to you the ability to recite it (with your memory). And when We (Allah) have recited it, then follow its recitation. Then it is for Us to make it clear to you.*

لَا تَجْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ  
عَلَيْكَ عَلَيْنَا جَمْعَهُ  
قُرْآنَهُ ۖ فَإِذَا قَرَأْنَاهُ  
فَاتَّبِعْ قُرْآنَهُ ۖ  
نُفِثَ إِنْ عَلَيْنَا  
بَيَانَهُ ۖ (الْقِيَامَةُ ٥)



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therewith, It is for Us  
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you), and give it to you  
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(with your memory). And  
when We (Allah) have  
recited it, then follow its  
recitation. Then it is for  
Us to make it clear to  
you.

لَا تَجْرِكَ بِسَانَكَ لِتَعْجَلَ  
بِهِ ۝ اِنَّا نَحْنُ  
الْمُحْكِمُونَ ۝ فَادَا قَرَأْنَاهُ  
فَاتَّبِعْ قُرْآنَهُ ۝  
ثُمَّ اِنَّا عَلَيْنَا  
بَيَانَهُ ۝ (الْقِيَامَةُ ٥٥)



*al-Qiyamah, 75: 16-19*

Be not in hurry with the Holy Qur'an before its revelation is completed unto you.

*Taha 20: 114*

لَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ

سوره طه - ١١٤

These verses are clear that whatever was revealed to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) in the form of the Holy Qur'an, was also preserved in his memory by Allah Subhanahu wa Ta'ala. This enabled the Prophet (*sall Allahu 'alaihi wa sallam*) to deliver the Holy Qur'an to mankind in exactly the same form and text in which it was revealed to him by Allah Subhanahu wa Ta'ala.

The books of Ahadith report that the Prophet (*sall Allahu 'alaihi wa sallam*) used to recite the entire Holy Qur'an to the Angel Jibril (*'alaihi salam*) during the month of fasting. He would then in turn listen to the recitation of the entire Holy Qur'an by Jibril (*'alaihi salam*). It is also reported that the year the Prophet (*sall Allahu 'alaihi wa sallam*) died, he recited the entire Holy Qur'an twice and listened to the entire Holy Qur'an twice from the Angel Jibril (*'alaihi salam*). In this way Allah Subhanahu wa Ta'ala assured the initial preservation of the Holy Qur'an in the memory of the blessed Prophet (*sall Allahu 'alaihi wa sallam*).

The Prophet (*sall Allahu 'alaihi wa sallam*) also instructed his *Sahaba* (companions) (*radi Allahu anhum*) to recite and memorize

the Holy Qur'an. There are numerous Ahadith that describe the virtues of learning and teaching the Holy Qur'an. The following is perhaps the most clear Hadith: Abdullah ibn Masud reported that Rasulullah (*sall Allahu 'alaihi wa sallam*) said:

The most superior among you (the Muslims) are those who learn the Holy Qur'an and teach it to others. (Bukhari).

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ  
(بخاری)

As a result of this teaching, countless *Sahaba* (*radi Allahu anhum*) memorized all of the Holy Qur'an. History has preserved the names of many *Sahaba* (*radi Allahu anhum*) who had memorized the entire Holy Qur'an. Additionally, recitation of parts of the Holy Qur'an is an integral part of the obligatory five daily prayers. Hence all *Sahaba* (*radi Allahu anhum*) memorized a certain portion of the Holy Qur'an to perform their daily prayers. Moreover, the Prophet (*sall Allahu 'alaihi wa sallam*) would also recite the Holy Qur'an aloud while leading the daily prayers. A number of *Sahaba* (*radi Allahu anhum*) thus daily listened to the recitation of the Holy Qur'an from the Prophet (*sall Allahu 'alaihi wa sallam*) during the three prayers that require vocal recitation of the Holy Qur'an. This also helped a large group of *Sahaba* (*radi Allahu anhum*) to memorize the Holy Qur'an.

The establishment of *Taraweeh Salat* during the month of fasting has been a practice of the Muslims since the time of the *Sahaba* (*radi Allahu anhum*). A unique feature of *Taraweeh* is that the person who leads the Salat is usually a *Hafiz*. He completes the recitation of the entire Holy Qur'an in *Taraweeh* during the



month of fasting. This practice has helped countless Muslims of all generations to memorize the complete Holy Qur'an.

It was through these means and ways that the Holy Qur'an was preserved not only in the memory of the Prophet (*sall Allahu 'alaihi wa sallam*), but also in the memory of a large number of *Sahaba* (*radi Allahu anhum*). This tradition continued in all generations of Muslims throughout the world. Every Muslim generation in every Muslim community had countless men and women who memorized the entire Holy Qur'an. These persons then orally transmitted the Holy Qur'an to the next generation. In fact, the Holy Qur'an is the only book in human history that has been memorized by its believers, and transmitted orally from generation to generation.

### Written Transmission by Documentation

The books of Ahadith and history state that as soon as Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) would receive a revelation of the Holy Qur'an, he would call one of his scribes, and ask him to write it down. He would also instruct the scribe as to the place where it should be written in the text of the Holy Qur'an, e.g., he would tell the scribe the name of the Surah (chapter) in which the verses were to be documented. As instructed by Angel Jibril (*'alaihi salam*), he would then state the place of the revealed verses in the text of the Surah, e.g., preceding or following such and such verse of the Surah. The scribe would then write the revealed verses of the Holy Qur'an on a date bark, or hide, or the scapula bone of a camel. He would then read back the verses to the Prophet (*sall Allahu 'alaihi wa sallam*), and check the accuracy of his documentation. The historians and the books of Ahadith have recorded the names of more than 40 scribes of the Holy Qur'an. The most famous of these is Sayyidina Zaid ibn Thabit (*radi Allahu anhu*).

An evident proof of the documentation of the Holy Qur'an is

the well-known report of Sayyidina Umar's acceptance of Islam. It shows that portions of written Holy Qur'an were available in Makkah even when the Prophet (*sall Allahu 'alaihi wa sallam*) had just started his mission. The report states that one day Sayyidina Umar (*radi Allahu anhu*) set out angrily with the intention to kill the Prophet (*sall Allahu 'alaihi wa sallam*). Someone met him on his way to the Prophet's home and informed him that his sister and her husband had accepted Islam. Sayyidina Umar (*radi Allahu anhu*) rushed to his sister's house and found them reading something. Sayyidina Umar's sister hid the document from him. Sayyidina Umar (*radi Allahu anhu*) then had no doubt that they were reading the Holy Qur'an. He became violent and hit both of them. In this melee, his sister fell down and started bleeding. This was a shock to Sayyidina Umar (*radi Allahu anhu*), he realized that he had hurt his sister, and requested her to show him what they were reading. She told him that he was unclean to touch it, and should first take a bath to purify himself. Sayyidina Umar (*radi Allahu anhu*) complied, and upon receiving the document read it. It contained a few verses of Chapter *Taha*. Sayyidina Umar (*radi Allahu anhu*) was so deeply moved by reading those verses that he rushed to the Prophet (*sall Allahu 'alaihi wa sallam*) and embraced Islam. This well documented incident in the books of history and Ahadith shows that the texts of the Holy Qur'an were available at Makkah in a written form even at the time when Muslims did not have the freedom to practice and preach Islam.

There are a number of Ahadith which state that written documents of the Holy Qur'an were readily available in Madinah as well. One of the Ahadith states that when people came to Madinah, they were provided with copies of the Holy Qur'an, so that they could read and learn about Islam by themselves. (*Sahifah Hammam ibn Munabbah*).

Another Hadith narrated by Sayyidina Abdullah ibn Umar (*radi Allahu anhu*) states that Rasulullah (*sall Allahu 'alaihi wa sallam*)



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Another Hadith narrated by Sayyidina Abdullah ibn Umar (*radi Allahu anhu*) states that Rasulullah (*sall Allahu 'alaihi wa sallam*)



said:

Do not take the Holy Qur'an on a journey with you, for I am afraid lest it should fall into the hands of an enemy (who might desecrate it) (Sahih Muslim)

لَا تَسَافِرُوا بِالْقُرْآنِ  
فَإِنِّي أَخَافُ أَنْ يَنَالَهُ  
الْعَدُوُّ وَقَالَ أَيُّوبُ  
فَقَدْ نَالَ الْعَدُوُّ وَخَاصَمُونِي  
بِهَا (مسلم بن الحجاج)

Several books of Ahadith and histories have documented the details of the last pilgrimage of the Prophet (sall Allahu 'alaihi wa sallam), when he delivered his famous "farewell address" to a gathering of about 124,000 Muslims. The Prophet (sall Allahu 'alaihi wa sallam) stated: "I have left with you something; if you hold fast to it you will never go astray; the book of Allah Subhanahu wa Ta'ala, and my Sunnah (practice)". This statement clearly indicates that the Holy Qur'an was available to Sahaba (radi Allahu anhum) in the form of a book before the death of the Prophet (sall Allahu 'alaihi wa sallam), otherwise he would not have referred to it as a book. Moreover, there are numerous indications in the literature of Hadith that there were at least 15 written copies of the Holy Qur'an in the Prophet's (sall Allahu 'alaihi wa sallam) lifetime. (Please see Imam Suyuti's *Itqaan* and Ibn Abi Dawud's *Masahif*). In fact, the Holy Qur'an also testifies that it was always available in the form of a written book.

...this is indeed a Holy Qur'an most honorable, in Kitab (book) well guarded, which none shall touch but those who are clean, a revelation from the Lord of the worlds. al-Waqiyah, 56: 77-80

إِنَّهُ الْقُرْآنُ كَرِيمٌ  
فِي كِتَابٍ مَكْنُونٍ  
لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ  
تَنْزِيلُ مِّن رَّبِّ الْعَالَمِينَ  
(سورة الواقعة) ٩٤

It is clear from this discussion that the entire Holy Qur'an was preserved in the written form during the very lifetime of the Prophet (sall Allahu 'alaihi wa sallam), and that it was readily available to Muslims and non-Muslims both in Makkah and Madinah.

### The role of Sahaba (radi Allahu anhum) in the documentation of the Holy Qur'an

When the Prophet (sall Allahu 'alaihi wa sallam) passed away, Sayyidina Abu Bakr (radi Allahu anhu) became the first Caliph. During his caliphate, the battle of Yamamah took place in 11 AH (633 CE), in which a number of Muslims including seventy Huffaz (plural of Hafiz) died. Sayyidina Umar (radi Allahu anhu) then approached Sayyidina Abu Bakr (radi Allahu anhu) and stressed the need for officially documenting the Holy Qur'an



and to ensure its preservation in the written form.

It should be noted that the Holy Qur'an was not compiled in the form of a single bounded book during the life of the Prophet (*sall Allahu 'alaihi wa sallam*). The reason being that the Prophet (*sall Allahu 'alaihi wa sallam*) was not aware when the last verses would be revealed, and where they would be placed in the text of the Holy Qur'an. Because the revelation of the Holy Qur'an was complete by the end of the Prophet's life Sayyidina Abu Bakr (*radi Allahu anhu*) instructed Sayyidina Zaid ibn Thabit (*radi Allahu anhu*) to collect the individual writings of the Holy Qur'an, and to bind them together in the form of a single volume.

Sayyidina Zaid (*radi Allahu anhu*) made a general declaration that all those who had written portions of the Holy Qur'an should bring them to him. He took special precautions for accepting the written portions of the Holy Qur'an from different persons. When a person would bring a certain written portion of the Holy Qur'an, he would compare it with other written portions. He would then announce that such a portion of the written Holy Qur'an had been brought to him, e.g., he would announce that he had received a written portion of Chapter 9, verses 10-15. He would then invite other persons to recite the same verses by their memory, thereby cross checking the reliability of the written portions of the Holy Qur'an. Unless at least two persons could corroborate a particular written portion of the Holy Qur'an by their memory, he would not accept it. In this way he put all the verses of the Holy Qur'an in a book form according to the sequence in which they were documented by the Prophet (*sall Allahu 'alaihi wa sallam*). This Holy Qur'an was then entrusted to Sayida Hafsa (*radi Allahu anha*), one of the wives of the Prophet (*sall Allahu 'alaihi wa sallam*) and served as the official copy of the written Holy Qur'an.

### Role of the Third Caliph Uthman (*radi Allahu anhu*):

#### 24-35 AH (644-655 CE)

By the time of the third Caliph Uthman (*radi Allahu anhu*), Islam had spread far and wide. The new converts to Islam started reading the Holy Qur'an in different dialects. Serious differences then arose among Muslims about the correct recitation of the Holy Qur'an. Sayyidina Uthman (*radi Allahu anhu*) then realized the need for bringing uniformity in the recitation of the Holy Qur'an. He entrusted Sayyidina Zaid ibn Thabit (*radi Allahu anhu*) along with three other *Sahaba* (*radi Allahu anhum*) to rewrite the Holy Qur'an in the dialect of the Quraish, the language of the tribe in which Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was born. Sayyidina Zaid (*radi Allahu anhu*) acquired the first copy of the Holy Qur'an that was in the custody of Sayida Hafsa (*radi Allahu anha*), and with its help, scribed seven copies of the Holy Qur'an in the dialect of the Quraish. Later, Sayyidina Uthman (*radi Allahu anhu*) sent one copy of this Holy Qur'an to six different regional centers of the Muslim state, and kept one copy in Madinah. He also ordered that all other copies of the Holy Qur'an be destroyed. Moreover, along with the Holy Qur'an, Sayyidina Uthman (*radi Allahu anhu*) also sent an experienced *Qari* who could recite the Holy Qur'an in the dialect of the Quraish. This brought about a complete uniformity in the reading and scribing of the Holy Qur'an for the entire Muslim world. Two of these copies of the Holy Qur'an are still available. One is at Tashkent and the other is at Istanbul in Turkey. The fact that no change at all has occurred in the text of the Holy Qur'an during the last fourteen centuries can be ascertained by comparing all available copies of the Holy Qur'an in the world with these copies of the Holy Qur'an.



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### Role of Taba'ies: The generation following *Sahaba* (radi Allahu anhum)

The Arabic script used in the seventh century, i.e., during the period of the Prophet (sall Allahu 'alaihi wa sallam) and *Sahaba* (radi Allahu anhum), consisted of very basic symbols, which expressed the consonantal structure of the words, and did not facilitate clear reading and pronunciation of the words. Several Arabic alphabets were written by a single mark or line, such as ba, ta, tha and ya. Only an experienced person could read this script. Two important measures were introduced by the *Taba'ies*, which further ensured the uniform recitation of the Holy Qur'an. Technically, these are known as *Nuqat* and *Tashkeel*.

*Tashkeel* refers to the diacritical signs indicating the vowels. In Arabic they are now known as *fatha*, *kasra* and *dhamma* and in Urdu as *zabar*, *zeer* and *paish*. These were not used in a written form during the pre-Islamic period. *Taba'ies* added these signs to the text of the Holy Qur'an prepared by Sayyidina Uthman (radi Allahu anhu). Thus each word could be read distinctly, e.g. *ba* could be read as *ba*, *be*, or *bu*. *Nuqat* refers to the placing of appropriate dots with each word, e.g. *ba* was given one dot at the bottom, *ta* and *tha* were given two and three dots respectively at the top, and *ya* was given two dots at the bottom. This remarkable work was done during the period of the fifth Umayyad Caliph Abdul Malik between 66-86 AH (685-705 CE). It is reported that Hajjaj ibn Yousef the governor of Kufa ordered two well known scholars of Arabic language, namely Yahya ibn Ameer and Nasr ibn Asim to complete this task. The addition of *Tashkeel* and *Nuqat* ensured a total uniformity in the recitation of the Holy Qur'an even by those whose mother tongue is not Arabic.

It is clear from this discussion that the Holy Qur'an was faithfully transmitted by its believers by two different and independent techniques, viz., oral and written. Whereas no change was involved in the oral transmission of the Holy Qur'an, several improvements were made in the written transmission of the Holy Qur'an. These improvements not only preserved its text, but also brought a universal and eternal uniformity in the recitation of the Holy Qur'an. The fact that no change has occurred in this transmission during the last fourteen centuries can be ascertained by looking at the original written Holy Qur'an still present in the world. At the same time this could also be ascertained by listening to the Holy Qur'an by several *Huffaz* (plural of *Hafiz*) from different parts of the world. The Holy Qur'an thus meets the factor of reliability through two independent means i.e. its transmission through documentation, and through memorization. In fact, the Holy Qur'an is the only divine book that meets the factor of reliability.

### Validity of the Holy Qur'an

Establishing the validity of the Holy Qur'an calls for proving that the Holy Qur'an is the word of Allah Subhanahu wa Ta'ala. and thus a divine book. Needless to say mankind does not have any tools and techniques to prove this on the basis of scientific research or technology. One can, however, deduce it by using common sense, reason, logic, and intelligence. As such one can take several different approaches to establish the validity of the Holy Qur'an.

The dictionaries define miracle as a divine act. No human being can initiate or perform a miracle. It is Allah Subhanahu wa Ta'ala alone who has the power and wisdom to perform a miracle. Therefore, if it could be established that the knowledge in the Holy Qur'an could not by any means have come from a



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human being, then this knowledge would constitute a miracle of the Holy Qur'an. The following pages present 130 evident miracles in the Holy Qur'an. If a reader is able to discern the truth in any of these miracles, this would then establish the validity of Holy Qur'an as the word of Allah Subhanahu wa Ta'ala and a divine book.

Verily, We have revealed the Book (the Holy Qur'an) to you (O Mohammed) in truth for the mankind; So whosoever receives the guidance, benefits his own soul, and whosoever goes astray, injures his own soul.

az-Zumar, 39: 41

Verily, this Holy Qur'an does guide to that (path) which is most right, and gives glad tidings to the

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ  
الَّذِي هُوَ بِالْحَقِّ  
فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ  
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ  
عَلَيْهَا ۚ (سورة الزمر) ٣٩  
٣١

إِنَّ هَذَا الْقُرْآنَ يَهْدِي  
لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ  
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

believers, who work righteous deeds, that they shall have a magnificent reward. al-Isra, 17: 9

الضَّالِّينَ أَنَّهُمْ أَجْرٌ كَبِيرٌ  
سورة الاسراء ١٧ : ٩



## CHAPTER TWO

### The Holy Qur'an A Living Miracle of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam)

A miracle can be defined in various ways; for example as an act that cannot be explained by the laws of nature, as an act that is beyond human power or capabilities, or as an act that cannot be explained by human reason and logic. It follows that since a miracle cannot be attributed to the powers or faculties of humankind, it must be regarded as a direct act of Almighty Allah Subhanahu wa Ta'ala.

A miracle, as an act of Allah Subhanahu wa Ta'ala, reflects the truth of Allah's absolute power and command. A miracle is a challenge to human intellect. It is an undeniable proof that Allah Subhanahu wa Ta'ala alone is the Lord of the Universe, and that He commands obedience from all of His creations.

History bears witness that Allah Subhanahu wa Ta'ala has been sending prophets to all parts of the world for the purpose of guiding mankind to the path of success and salvation. Whenever a Prophet came to a group of people, they demanded that he should perform miracles for them. They were not very interested in the character or conduct of the prophet, or in the message that he brought for them. Instead, they were more concerned in seeing if he could dazzle them with supernatural acts. Every prophet from Adam ('alaihi salam) to Muhammad

RasulAllah (sall Allahu 'alaihi wa sallam) encountered such situations.

The answer of each prophet to his people was the same: *I am just a servant and messenger of Allah and have brought to you a guidance from Allah. I have no extra power, and cannot perform miracles either at my will or on your demand.* However, Allah Subhanahu wa Ta'ala in His infinite mercy, did bless each of His prophets with numerous miracles. Thus, He established the credibility of His prophets beyond any shadow of doubt. Ironically, a group of persons simply dismissed these miracles as acts of magic and sorcery. On the contrary, those who could utilize their faculties of reason, logic, and common sense accepted the supernatural acts of the prophets as miracles from Allah Subhanahu wa Ta'ala and followed the message of their respective prophets.

History also tells us that every prophet was given numerous miracles for the people and place where he was raised. The same is true of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). He performed numerous miracles, all of which were witnessed by his people and are well documented in books of history and *Seerah* (life history of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam)). These include: flowing of water from his fingers, talking by stones in his hand, movement of trees by his command, feeding of numerous people with a small amount of food, imparting of light to the fingers of his companions, instantly curing of diseases, and splitting of the moon by shaking his finger etc. Furthermore, he made numerous prophecies that came true.

Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) is unique in the chain of Allah's Prophets. All other prophets were sent for specific regions and times. Allah Subhanahu wa Ta'ala therefore gave these prophets specific miracles to show to their respective people at a given time. These miracles now have



come to an end. Only stories of these miracles now exist as a part of human history. On the contrary, Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was sent as Allah's last Prophet for the entire mankind, and for all ages to come. The reason then demands that he should have a universal miracle that is irrelevant of time and place. Every individual at every stage of human history, living in any part of the world is therefore justified in saying: If Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) is a Prophet for me today, I would like to have a miracle for myself today.

The universal miracle that Allah Subhanahu wa Ta'ala gave to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) as the last and final Messenger to mankind is the Glorious Holy Qur'an. Scholars, historians, philosophers, and scientists have written countless pages showing the miraculous nature of the Holy Qur'an. Each new generation has been discovering new miracles in the Holy Qur'an. These never ending miracles are the perpetual testimony that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was sent by Allah Subhanahu wa Ta'ala as His last Prophet for all the ages to come, and that the Holy Qur'an is Allah's divine guidance for the entire mankind.

In order to better understand the miraculous nature of the Holy Qur'an, it is necessary to look at the time and place where Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was born. He was born in 571 CE. The level of human knowledge at that time was so low that historians classify this period as the dark age of human history. Not only did men not have the basic knowledge of science and technology, the common man did not know how to read and write, nor did he know the art of printing. As a result, even if a person acquired a certain level of knowledge, it was confined to a select group of people in the society. There were no means for the propagation of that knowledge.

Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was born

in a small city called Makkah in Arabia. The conditions of life in the Arabian Peninsula at the time of Muhammad RasulAllah's (*sall Allahu 'alaihi wa sallam*) birth were very primitive. All that one could find in the country was an endless ocean of sand and sand dunes. There were no roads, no mineral resources, and no basic agriculture. The climate in the Arabian Peninsula is still so hot that the temperature, even in the shade, often reaches 120 F. Because of such harsh conditions and poverty, the Arabian Peninsula did not attract either foreign businessmen or casual travellers. The country was completely isolated from the entire world. As a result, the little knowledge that was present in the neighboring countries of Syria, and Rome could not reach the Arabian Peninsula.

With regard to the society in which Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was born, the people lived as nomads. They moved constantly from place to place in search of rainwater and pastures for their cattle. There was no system of government, or civic laws, or even an organized city life. People lived in tribes, and the strength of the tribe determined the power of an individual. "Might is right" was the only rule of the land. The stronger tribes would constantly rob and plunder the weaker tribes. This was their chief source of sustenance. Moreover, since the strength of the tribe depended on the number of men, women were regarded as a liability. Most people were not prepared to take on this liability. Thus, they would kill their own newborn daughters.

Given the conditions of the time and place that surrounded Muhammad RasulAllah's (*sall Allahu 'alaihi wa sallam*) birth, some other key factors should now be noted concerning his early life. His father died before he was born, and at the early age of six years, he lost his mother as well. His grandfather then took care of him, but he also died when Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) was only eight years old. He was then transferred to the home of one of his poor uncles. This uncle only gave him



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shelter and could not provide him with the basic needs of life. Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) had to support himself by grazing the cattle. One can see that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) had a very hard, and uncommon childhood. He did not receive the love and care of his father, or his mother, or even his grandfather. He did not have a permanent home, and kept on moving from one guardian to another. Because of these harsh conditions, he did not have the opportunity of obtaining the minimum of the education that was then available in Makkah. Historians recorded that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) could neither read nor write, nor could even sign his name. Furthermore, the harsh and unusual conditions of his life did not permit him to sit in the company of the few learned persons who lived in Makkah at that time.

Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) made only two long travels in his life. The first was at the age of eight, and the second was at the age of twenty-five. Both of these were very short business trips to Syria. No historian ever recorded that these travels gave him some knowledge that he later transferred into the Holy Qur'an. He lived a simple plain life - that of an ordinary Arab. He was neither known as a public speaker, nor did he compose poetry or do anything that could have attracted the attention of others. He did not indulge in any kind of debate, quarrel, or fight. It is well known that Makkans used to worship idols, and that when they entered the Ka'bah, men and women would take off their clothes. This was a part of their prayer ritual. It is also well known that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) neither criticized their customs nor their idol worship. The only thing that historians recorded about Muhammad RasulAllah's early life was that he was known and respected for his piety, honesty, and fair dealings, and that the people of Makkah gave him the title of *Al-Ameen*, i.e. the trustworthy, and *Al-Sadiq*, i.e. truthful.

Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) continued to live this simple life until he reached the age of 40 years. He then proclaimed that Allah Subhanahu wa Ta'ala had chosen him to be His last Prophet for the entire mankind. His personality was then suddenly changed. He immediately took on numerous roles: those of a preacher, statesman, orator, soldier, commander, leader, legislator, judge, businessman, teacher, husband, and father. He was so successful in each of these different roles that a Jewish historian, Michael Hart, put him at the top of his list of 100 great persons of mankind.

The greatest service of Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) to humanity is the delivery of Allah's last Divine Book called the Holy Qur'an, the parallel of which does not exist in the history of mankind. Whereas, miracles performed by other Prophets were confined to their lives, the Holy Qur'an stands out as Muhammad RasulAllah's (*sall Allahu 'alaihi wa sallam*) living miracle till the day of eternity. The Holy Qur'an contains numerous facts, that were not known to mankind at the time it was revealed. Many of these facts have now been confirmed by advancements in science and technology. In fact, each generation of mankind has discovered new miracles in the Holy Qur'an. As the level of human knowledge is advancing to new frontiers, this is adding to the list of the miracles of the Holy Qur'an. The following pages give a synopsis of only the most evident miracles of the Holy Qur'an. All these miracles confirm and testify that the Holy Qur'an is a book revealed to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) by Allah Subhanahu wa Ta'ala, and not a book composed, conceived or copied by Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*).

(O Muhammad) You were  
not (able) to recite a

وَمَا كُنْتَ تَسْلُو مِنْ قَبْلِهِ



book before this (Holy Qur'an was revealed to you), nor were you (able) to write with your right hand. In that case, indeed, the followers of falsehood might have doubted (about the Holy Qur'an). al-Ankabut, 29:48

مِنْ كِتَابٍ وَلَا تَخْطُبُ  
بِيعِينِكَ إِذَا لَأَزَبَ  
الْمُبْطِلُونَ  
(الكهف: ٢٩)

This Holy Qur'an is not such as can be produced by other than Allah. On the contrary, it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book; wherein there is no doubt from the Lord of the worlds; Or do they say: "He (Muhammad) forged

وَمَا كَانَ هَذَا الْقُرْآنُ  
أَنْ يُفْتَرَى مِنْ دُونِ  
اللَّهِ وَلَكِنْ تَصْدِيقُ  
الَّذِي بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ الْكِتَابِ  
لَا رَيْبَ فِيهِ  
مَنْ رَبِّ الْعَالَمِينَ  
أَمْ يَقُولُونَ افْتَرَاهُ  
قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ  
وَادْعُوا مَنْ اسْتَطَعْتُمْ

it?" Say (to them): "Bring then a chapter like unto it, and call (to your aid) anyone you can, besides Allah, if it be (that) you speak the truth". Yunus 10:37-38

مَنْ دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ  
سورة يونس ٣٨-٣٧



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بِيعِينِكَ إِذَا لَأَزْتَابِ  
الْمُبْطِلُونَ  
(التكوير) ٢٩: ٣٨

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سورة يونس ١٠: ٣٧-٣٨



### CHAPTER THREE

## Miracles in the Language of the Holy Qur'an

If we just take into consideration the language of the Holy Qur'an, and analyze it on the basis of common sense, reason and logic, we cannot help admitting that no human being could have written such a perfect and unique language. We should recall once more that Muhammad RasulAllah (*sall Allahu 'alaili wa sallam*) could not read or write. In fact, he could not even sign his name. He also did not have a group of learned persons around him. Moreover, he did not make frequent travels outside the Arabian Peninsula, where he could have gained mastery of language. Yet the language of the Holy Qur'an is of linguistic perfection and a miracle in itself. Simple reason and common sense dictate that Muhammad RasulAllah (*sall Allahu 'alaili wa sallam*) could not have been the author of the Holy Qur'an. It is rather a book revealed to him by Allah, the Almighty and the All-Wise. The following is just a small sample of the miracles in the language of the Holy Qur'an.

### Miracle No. 1

At the time when the Holy Qur'an was revealed, Arabic writings and poetry were confined to the then Arab environment, culture, customs, and history. Thus, the majority of Arabic literature contained descriptions or praises of such topics as: camels, horses, women, tribal chiefs, tribal wars, and tribal histories, etc. The Holy Qur'an, however, does not describe

anything that may reflect the then Arab environment, culture, history, etc. Moreover, the Holy Qur'an uses its own specific words and terms to describe things or events. Most of these words and terms were unknown to the then contemporary writers, e.g. the Holy Qur'an uses the term "*Surah*" for its chapter and "*Ayah*" for its verse, whereas early Arabic books used the term "*Qasidah*" for the chapter and "*Bait*" for the verse.

### Miracle No. 2

The Arabic poetry and prose, while describing an object or an event, often goes into such exaggerations that they usually obscure the facts. This is an inherent tendency in the Arabic language. The language of the Holy Qur'an, however, never exaggerates anything. In fact, the Holy Qur'an is most unique in the sense that it does not follow the normal tone and the inherent tendency of the Arabic language.

### Miracle No. 3

In all poems and poetic writings, it is a fact that a few of the phrases or verses always excel the others in choice of words or phrases. The Holy Qur'an is mostly revealed in a poetic language, yet all of its verses and chapters are uniformly eloquent, beautiful, and impressive. It is not humanly possible to write a book of 6,666 verses with such superbly sublime diction, and absolute command of the language.

### Miracle No. 4

If a certain concept or event in a book is mentioned repeatedly, the language usually becomes unimpressive and monotonous, and also loses its beauty. It is a unique quality of the Holy Qur'an that it describes numerous concepts and events



## CHAPTER THREE

### Miracles in the Language of the Holy Qur'an

If we just take into consideration the language of the Holy Qur'an, and analyze it on the basis of common sense, reason and logic, we cannot help admitting that no human being could have written such a perfect and unique language. We should recall once more that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) could not read or write. In fact, he could not even sign his name. He also did not have a group of learned persons around him. Moreover, he did not make frequent travels outside the Arabian Peninsula, where he could have gained mastery of language. Yet the language of the Holy Qur'an is of linguistic perfection and a miracle in itself. Simple reason and common sense dictate that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) could not have been the author of the Holy Qur'an. It is rather a book revealed to him by Allah, the Almighty and the All-Wise. The following is just a small sample of the miracles in the language of the Holy Qur'an.

#### Miracle No. 1

At the time when the Holy Qur'an was revealed, Arabic writings and poetry were confined to the then Arab environment, culture, customs, and history. Thus, the majority of Arabic literature contained descriptions or praises of such topics as: camels, horses, women, tribal chiefs, tribal wars, and tribal histories, etc. The Holy Qur'an, however, does not describe

anything that may reflect the then Arab environment, culture, history, etc. Moreover, the Holy Qur'an uses its own specific words and terms to describe things or events. Most of these words and terms were unknown to the then contemporary writers, e.g. the Holy Qur'an uses the term "*Surah*" for its chapter and "*Ayah*" for its verse, whereas early Arabic books used the term "*Qasidah*" for the chapter and "*Bait*" for the verse.

#### Miracle No. 2

The Arabic poetry and prose, while describing an object or an event, often goes into such exaggerations that they usually obscure the facts. This is an inherent tendency in the Arabic language. The language of the Holy Qur'an, however, never exaggerates anything. In fact, the Holy Qur'an is most unique in the sense that it does not follow the normal tone and the inherent tendency of the Arabic language.

#### Miracle No. 3

In all poems and poetic writings, it is a fact that a few of the phrases or verses always excel the others in choice of words or phrases. The Holy Qur'an is mostly revealed in a poetic language, yet all of its verses and chapters are uniformly eloquent, beautiful, and impressive. It is not humanly possible to write a book of 6,666 verses with such superbly sublime diction, and absolute command of the language.

#### Miracle No. 4

If a certain concept or event in a book is mentioned repeatedly, the language usually becomes unimpressive and monotonous, and also loses its beauty. It is a unique quality of the Holy Qur'an that it describes numerous concepts and events



repeatedly, yet the language maintains its beauty. Topics such as: Oneness of Allah Subhanahu wa Ta'ala, prophethood of Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), Day of Judgment, attributes of the believers, Salat, and charity are a few of the much repeated subject matters of the Holy Qur'an. One, however, cannot observe the least monotony of words or phrases in the description of these subjects. In fact, each and every description of these topics is unique and specific in its choice of words and the beauty of the language.

#### Miracle No. 5

Most of the topics discussed in the Holy Qur'an relate to such subjects as: beliefs, ethics, prayers, personal conduct, social obligations, and legal matters, etc. No human being has composed a book of poetry on such topics. The Holy Qur'an, however, discusses such topics in a poetic language which has its specific rhythm, beauty, and style.

#### Miracle No. 6

A human writer usually has the command of knowledge of a certain specific subject, or a few related subjects, e.g., one can write on the subject of history, or economics, or philosophy, or physics, or ethics, etc. It is not possible for a human being to write simultaneously on a large variety of different subjects with an equal command of language and depth of knowledge. Even a casual reader can find that the Holy Qur'an discusses an array of subjects such as history, philosophy, economics, beliefs, social laws, and science, etc. with equal command of the language and depth of knowledge. Furthermore, whatever the Holy Qur'an has stated in a certain field of knowledge has always proved to be the eternal truth. No human being has written such a comprehensive book with such absolute perfection and certainty of knowledge.

#### Miracle No. 7

Every human book represents the knowledge that was available to a writer at a certain time and place. Human knowledge, however, keeps advancing. As a result, every human book, after some time becomes obsolete. The knowledge in a book, after the passage of time, is found to be either false or incomplete. Books by human authors thus need to be revised or rewritten after a period of time. The Holy Qur'an was given to mankind through Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) more than 1,400 years ago. Since that time, human knowledge has gone through countless changes and advancements. It is, however, a fact that not a single word, phrase, sentence, or topic in the Holy Qur'an needs to be revised or rewritten. Furthermore, the Holy Qur'an also discusses the finest mysteries of nature and man. Not a single discrepancy has yet been found in the statements of the Holy Qur'an with the continuous advancements of science and technology during the past fourteen centuries.

#### Miracle No. 8

An effective writer always modifies his style and language according to the varying needs of the readers. What may appeal to a young person may not appeal to an old person. Similarly what may appeal to an illiterate person may not appeal to an educated person. Moreover human society also has persons with different levels of knowledge and intelligence. All of these persons are motivated by different styles of writing. Furthermore, every human being passes through various phases of emotional changes e.g., a person who is happy likes to read something different from the person who is depressed. At the same time every human being has a certain preference for the



style of writing. A few prefer to read poetry, others prefer to read prose, a few others like to read simple language, a few others prefer an eloquent style of writing. No one has ever written a book that could appeal, motivate, and inspire all sectors, age groups, education levels and emotional states of human society. The Holy Qur'an is the only book that has universally met the needs of all the varying sectors and factors of the human society. This unparalleled ability of the Holy Qur'an to address a multitude of persons, to penetrate their inner most souls, and to give them comfort and peace is one of the most outstanding miracles of the language of the Holy Qur'an.

#### Miracle No. 9

If a human author keeps writing for years and years, he passes through a gradual change in his writing style and also in his views and thoughts. Thus, not only the language, but the philosophy and opinion of a writer usually change with the passage of time. The Holy Qur'an was gradually revealed to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) during a period of about 23 years. If Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) had been the writer of the Holy Qur'an, one could certainly find some difference in the earlier and later writings of the Book, and also some changes and discrepancies in views and thoughts expressed over the time. The fact, however, is that no change is observed in the language of earlier and later revealed verses of the Holy Qur'an. Moreover, no change is found in the message and philosophy of the earlier and later revealed verses of the Holy Qur'an.

#### Miracle No. 10

A human writer is mostly affected by the changing conditions of his environment, which in turn affect his emotions and feelings. These are then inevitably reflected in the style and tone

of his writings. This is all the more true of the poets because poetry always reflects the mood and emotions of the writer. Given the fact that the Holy Qur'an is written in a poetic language, it is important to note that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), during his 23 years of prophethood, went through numerous periods of personal trials and triumphs. He went through a period of severe hardship in the seventh year of his prophethood. He, and all of his relatives were expelled from Makkah, and deprived of all basic necessities of life for three long years. In contrast, in the eighth year of Hijra, he enjoyed a glorious triumph - when he entered Makkah as the head of an army of 10,000 believers and graciously accepted the total surrender of the Makkans. Had Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) been the writer of the Holy Qur'an, its language would have reflected his personal emotions under various sets of environments. The fact, however, is that the Holy Qur'an does not exhibit any change in its style or tone that may reflect the phases of struggle, hardship, and triumph that Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) experienced during the various stages of his life. The language of the Holy Qur'an remains steady in its own majesty far from being affected by any environmental ups and downs.

#### Miracle No. 11

The mere recitation of the Holy Qur'an contains a miracle not witnessed in the language of any other book. To understand this point, a simple example is needed. Let us consider the example of reading an English book. Ask a few persons whose mother tongue is English, but who come from different countries, e.g. England, United States, Australia, and New Zealand, to read a page from an English book. One will notice that each person will read the page in a different accent. Now select a few Qaris (one who has learned the art of recitation of the Holy Qur'an) whose mother tongue is not Arabic. Let them



also be from different countries e.g., Pakistan, Ghana, Canada, and Philippines. Ask them to recite a page from the Holy Qur'an. Despite the fact that their mother tongue is not Arabic all of them will recite the Holy Qur'an in an absolute identical accent. It is yet another miracle of the Holy Qur'an that even people whose mother tongue is not Arabic, and people who do not understand the language of the Holy Qur'an, recite it in an absolute identical manner with the same accent.

### Miracle No. 12

One of the most evident, and outstanding miracles of the Holy Qur'an is the fact that its language is still living. The Holy Qur'an is still read and understood in the language in which it was revealed more than 1,400 years ago. In contrast, every human language since that time, has changed. The languages of books written even a few hundred years back have undergone many changes. It is unavoidable that over a period of time, numerous words, phrases, and idioms become obsolete; meanings of words change, the spellings of words change, and new words are added to the vocabulary of every language. Most of all, the usage of words, and phrases, and the construction of sentences also change. It is a living miracle of the Holy Qur'an that even after 1,400 years, not a single word, phrase, or idiom of the this revealed Book has become obsolete or has lost its original meaning. Though the Arabic language has gone through a tremendous amount of changes since the advent of the Holy Qur'an, the language of the Holy Qur'an is still the criterion of its beauty and eloquence. Given this fact, a couple of simple questions should be asked. Could a man write a universal language that can be living and understood by mankind for a period of 1,400 years? Another simple question would be: Could a person like Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), who did not know how to read and write,

and did not even know how to sign his name, come up with such eternal diction? The answer to these questions is very obvious. No man has ever written, nor could write, such an eternal language. Only Allah, the Almighty, and All-Wise revealed such a perfect and eternal language in the form of the Glorious Holy Qur'an.

One can conclude from this discussion that, it was not humanly possible for Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) to compose a book like the Holy Qur'an. The language of the Holy Qur'an contains such miracles that cannot be explained by simple reason and logic. All these miracles testify to the fact that the Holy Qur'an is a divinely revealed book from Allah the Almighty, All-Knowing, and All-Wise. Allah Subhanahu wa Ta'ala put such evident miracles in His Book so that mankind may justifiably accept the Holy Qur'an as a guidance from Allah Subhanahu wa Ta'ala, and mold their lives according to its commandments.

Say: " If the whole of mankind and Jinn were to gather together in order to produce the like of this Holy Qur'an, they could not produce the like thereof, even if they backed up each other with all help and support. al-Isra, 17:88

قُلْ لِّدِينِ اجْتَمَعَتِ الْاِنْسُ  
وَالْجِنُّ عَلَى اَنْ يَّاتُوْا بِمِثْلٍ  
هٰذَا الْقُرْاٰنِ لَا يَأْتُوْنَ  
بِمِثْلِهِ  
وَلَوْ كَانَتْ بَعْضُهُمْ  
لِبَعْضٍ ظٰهِرًا  
سوره الاسراءه ١١٤ ٨٨



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al-Isra, 17:88

قُلْ لِّبَنِي آدَمَ اجْتَمِعُوا عَلَى الْأَرْضِ  
وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ  
هَذَا الْقُرْآنِ لَا يَأْتُونَ  
بِمِثْلِهِ  
وَلَوْ كَانُوا بِفَضْلِهم  
لَيَقْضِيَنَّ لَهُمْ  
سورة الاسراء ١١٦ ٨٨



He it is Who has sent down to you the Book; in it are verses that are entirely clear; they are the foundation of the Book; others are not entirely clear but those in whose hearts is perversity follow the part thereof that is not entirely clear seeking discord, and searching for its interpretation; but no one knows its hidden meaning except Allah; and those who are firmly grounded in knowledge say: "We believe in it, the whole of it is from our Lord"; and none will grasp the message except men of understanding. Aal Imran, 3:7

مُوَالَّذِي أَنْزَلَ عَلَيْكَ  
الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ  
مِنْ أَمْرِ الْكِتَابِ وَ أُخْرُ  
مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ  
فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ  
مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ  
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ  
وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا  
اللَّهُ وَالرَّاسِخُونَ  
فِي الْعِلْمِ يَقُولُونَ  
أَمَّا بِهِ لَا كُلُّ مَن  
عِنْدَ بَنِي إِسْرَءِيلَ  
يَدَّ كُرًّا إِلَّا  
أُولَئِكَ

الْأَلْبَابِ

سورة آل عمران ٤١٣

since the revelation of this verse.



## CHAPTER FOUR

### Miracles In Prophecies Of the Holy Qur'an

The Holy Qur'an, unlike a book of Astrology, does not make predictions or prophecies in terms of specific events or dates. Numerous Qur'an verses, on the other hand, give prophecies of glad tidings or punishment to various types of persons or groups, as well as prophecies of lasting characteristics of various people, places or objects. At the time these verses were revealed, their prophecies appeared almost impossible. Events later proved that all of them were very true prophecies. The truth of these verses cannot be attributed to the factor of chance, probability or calculated guesses. Every probability carries a possibility of being right or wrong. Correspondingly, a calculated guess could also be actually true or false. It is thus another miracle of the Holy Qur'an that all of its prophecies came true. Needless to say, only Allah Subhanahu wa Ta'ala has the perfect knowledge of all the events of the past and the future. The fact that all Qur'an prophecies came true therefore testifies that the Holy Qur'an is undeniably revealed by Allah, the Almighty, the All-knowing. Following are a few verses of the Holy Qur'an which contain specific prophecies.

#### Miracle No. 13

##### Roman victory

*The Roman Empire has been defeated; In a land close by; But they after (this) defeat of theirs, will soon be victorious; Within a few years; With Allah is the decision in the past and in the future; On that day shall the Believers (also) rejoice. ar-Rum, 30:2-4*

غَلَبَتِ الرُّومُ  
فِي أَدْنَى الْأَرْضِ وَهُمْ  
مِن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ  
فِي بِضْعِ سِنِينَ  
لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ  
بَعْدِهِ يَوْمَ مَسْئِدِ  
يَفْرَحُ الْمُؤْمِنُونَ  
سورة الروم ٣٠ : ٢-٤

These verses were revealed during the 6th year before Hijra, corresponding to 615-616 CE. At this time the Persians defeated the Romans and uprooted them from most of their land, including Jerusalem. It was inconceivable that the tables would turn within a few years, and that the Romans would inflict a similar defeat to the Persians. The Holy Qur'an, nevertheless, made this prophecy. The unbelievers in Makkah were so surprised to hear it that they made a heavy bet with Sayyidina Abu Bakr (radi Allahu anhu), the first male convert to Islam, against its fulfillment. This prophecy came true in just 8 years. The Romans not only got back all of their lost territory, but they reduced the Persian Empire to the level of dust.



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غَلَبَتِ الرُّومُ  
فِي أَدْنَى الْأَرْضِ وَهُمْ  
مِن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ  
فِي بِضْعِ سِنِينَ  
لِلَّهِ الْأَمْرُ قَبْلُ وَمِنْ  
بَعْدُ وَ يَوْمَئِذٍ  
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Since the Romans were Christians and the Persians were Pagans, Muslims had sympathy for the Romans and Makkans for the Persians. The defeat of Romans by Persians therefore grieved the Muslims. The Holy Qur'an, in these verses, also predicted that believers would soon rejoice. This came out true in a strange way. The battle of Badar, in the second year of Hijra, was the first encounter of an ill-equipped group of 313 Muslims with 1,000 heavily armed unbelievers. The Muslims, against all odds, defeated the unbelievers. Naturally this victory brought joy and happiness to the Muslims. It is a strange coincidence that the news of the Roman victory came to the Muslims on the same day they defeated the unbelievers. Both prophecies of the Holy Qur'an thus came true.

#### Miracle No. 14

##### Destruction of Abu Lahab

*Broken were the hands of Abu Lahab and he was doomed to utter failure. His wealth and whatever he earned did not avail him anything. Certainly he shall be cast into a blazing fire. Lahab 111: 1-3*

تَبَّتْ يَدَا أَبِي لَهَبٍ  
وَتَبَّتْ مَا آغَى  
عَنْهُ مَالُهُ وَمَا كَسَبَ  
سَيَصْلَى نَارًا ذَاتَ  
لَهَبٍ ۝ سوره لهب ۱-۳

This is the only place in the Holy Qur'an where an enemy of Islam has been condemned by his name. Abu Lahab was the uncle and the most bitter enemy of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). He was very rich, and one of the most powerful chiefs of Makkah. He used all of his resources and power to hurt the Prophet (sall Allahu 'alaihi wa sallam), and to stop him from propagating Islam. Being the next door neighbor of the Prophet (sall Allahu 'alaihi wa sallam), he would frequently disturb his sleep at night. It is also reported that he would often disturb the Prophet's family members in preparation of their daily meals. The above verses made a few specific predictions about Abu Lahab. The statement: *he shall be cast into a blazing fire* predicts that he would die as an unbeliever. If Abu Lahab had used the least wisdom, he would have falsely declared *Shahadah* (accepted Islam) and claimed that the Holy Qur'an was wrong in stating that: *he shall be cast into a blazing fire*. The fact, however, is that he died as an unbeliever. His final abode would thus be a place in Hell, what the Holy Qur'an calls as a *blazing fire*. The statement: *Broken were the hands of Abu Lahab, and he was doomed to utter failure*, is a prophecy, wherein an event that was to take place in the future has been described in the past tense. This came true after six years, when the Makkans suffered a humiliating defeat by the Muslims. The statement: *His wealth and whatever he earned did not avail him anything* came true in the form of a repulsive and ghastly death. He became afflicted by contagious pustules, and was thus deserted by all of his family members. Even after his death, no one came near his body for three days. When the body started stinking, Makkans began to taunt his sons. They then hired a few persons who pushed his body with wood into a pit. His wealth did not help him even to get a normal burial. All three prophecies of the Holy Qur'an thus came true word for word.



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## Miracle No. 15

## Defeat of the unbelievers

(O Muhammad (sall Allahu 'alaihi wa sallam)) Say to those who have rejected your faith, "The time is approaching fast when you shall be overpowered and driven to Hell." Aal Imran, 3:12

قُلْ  
لِّلَّذِينَ كَفَرُوا  
سَتُغْلَبُونَ وَ  
تُحْشَرُونَ  
إِلَى جَهَنَّمَ  
سورة آل عمران ١٢

Are you the disbelievers (of Makkah) better than those (nations of Nooh, Lut, Salih etc.) or have you an immunity (against Our torment) in the Divine Scriptures?. (O Muhammad) Their multitude will soon be put to flight, and they will

اَكْفَارَكُمْ  
خَيْرٌ مِّنْ اُولٰٓئِكَ  
اَمْ لَكُمْ بَرَاءَةٌ  
فِي الزُّبُرِ اَمْ  
يَقُولُونَ نَحْنُ جَمِيعٌ

show their backs. al-  
Qamar, 54:43-44

مُنْتَصِرِينَ  
سورة القمر ٤٣-٤٤

The verses of chapter Qamar were revealed in Makkah five years before the Prophet's migration to Madinah. The Muslims at this time were so weak and suppressed that a group of them had to migrate to Ethiopia, whereas the Prophet (sall Allahu 'alaihi wa sallam) along with his family members was expelled to a virtual concentration camp at a barren valley outside of Makkah. With this back-ground, these verses made the prophecy of the defeat of the unbelievers of Makkah. The verses of Chapter Aal Imran, were revealed in the early part of the Prophet's life in Madinah. The Muslims at this time lived in a state of constant threat. The unbelievers in Makkah were preparing to launch a major attack on Madinah. At the same time, the Jews of Madinah were conspiring with the Makkans to annihilate the Muslims. Furthermore, the immigrant Muslims had left all of their material belongings in Makkah and were a financial and material burden to the resident Muslims of Madinah. With this background, the Holy Qur'an made the prophecy that not only the Jews in Madinah and the unbelievers in Makkah, but all those who rejected Islam, would soon be defeated. History bears witness that this prophecy came true in the second year of Hijra, when the army of unbelievers was beaten back at the battle of Badar.

## Miracle No: 16

## Expulsion of the unbelievers from Makkah



## Miracle No. 15

## Defeat of the unbelievers

(O Muhammad (sall Allahu 'alaihi wa sallam)) Say to those who have rejected your faith, "The time is approaching fast when you shall be overpowered and driven to Hell." Aal Imran, 3:12

قُلْ  
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سَتُغْلَبُونَ وَ  
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Qamar, 54:43-44

مُنْتَصِرُونَ  
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## Miracle No: 16

## Expulsion of the unbelievers from Makkah



And verily, their (the Unbelievers') purpose was to scare you off in order to expel you out from the land (of Makkah); But in that case they would have not stayed (in Makkah) after you, except for a little while. *al-Isra, 17:76*

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ  
مِنَ الْأَرْضِ لِيُخْرِجُوكَ  
مِنْهَا وَإِذَا لَا  
يَلْبَثُونَ خَلْقَكَ  
إِلَّا قَلِيلًا  
سورة الاسراء ١٦ : ٧٦

One year after the revelation of these verses, the unbelievers of Makkah expelled the Prophet (*sall Allahu 'alaihi wa sallam*) from the city, and forced him to migrate to Madinah. No one, at that time could believe that the Prophet (*sall Allahu 'alaihi wa sallam*) would in turn expel the unbelievers from Makkah. History bears witness that in the eighth year of Hijra, the Prophet (*sall Allahu 'alaihi wa sallam*) entered Makkah as a conqueror. Moreover, two years later, upon the commandments of Allah Subhanahu wa Ta'ala in chapter At-Tawbah of the Holy Qur'an, the Prophet (*sall Allahu 'alaihi wa sallam*) expelled all the unbelievers from Makkah. This prophecy of the Holy Qur'an came true in its totality in the sense that no unbeliever has ever lived in Makkah since the revelation of this verse.

## Miracle No. 17

## Expulsion of the hypocrites from Madinah

If the hypocrites and those in whose hearts is a disease, and the scandal-mongers in the city of (Madinah), do not stop, We shall certainly stir you to take action against them, then will they not be able to stay in this city as your neighbors for any length of time. *al-Ahzab, 33: 60*

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ  
وَالَّذِينَ فِي قُلُوبِهِمْ  
مَرَضٌ وَالْمُرْجِفُونَ  
فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ  
بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ  
فِيهَا إِلَّا قَلِيلًا

As the power of Muslims grew in Madinah, more and more hypocrites started joining their ranks. A few of them joined to preserve their personal interests. Others joined to damage the unity and strength of Muslims. During the battle of Uhud in 3 AH, an army of 3,000 Muslims left Madinah to face the attacking force of 10,000 unbelievers from Makkah. Later, a group of 700 persons deserted the army of Muslims and returned to Madinah under a false pretext. All of these were



hypocrites. This should give the reader some idea of the number and strength of hypocrites in Madinah. The Holy Qur'an in this verse made the prediction that hypocrites will not be able to stay in Madinah. History bears testimony that the power of hypocrites was crumbled down to ashes and Madinah became a homogenous Muslim society in the very life of the Prophet (sall Allahu 'alaihi wa sallam).

### Miracle No. 18

#### Success of the Believers.

Allah has promised to those among you who believe and work righteous deeds that He will surely grant them in the land inheritance (of power) as He granted to those before them and that He will establish in authority their religion, the one, which He has chosen for them and that He will change (their state of) fear in which

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا  
مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ  
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ  
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ  
دِينَهُمُ الَّذِي ارْتَضَى  
لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ

they (live now) to one of security and peace. an-  
Noor, 24: 55

بَعْدَ خَوْفِهِمْ أَمْنًا

سوره النور ٢٤: ٥٥

This verse was revealed when the Prophet (sall Allahu 'alaihi wa sallam) had migrated to Madinah. It must be noted that the Muslims at that time lived in a constant state of fear. There was a constant threat of attack from the unbelievers in Makkah, and a fear of hostilities from the Jews of Madinah. The conditions were so critical that a few of the believers cried: "There was not a single day we could remove arms from our bodies and could pass our evenings and mornings without a fear of attack from our enemies." This was the state of affairs when the Holy Qur'an made three specific prophecies: First, Allah Subhanahu wa Ta'ala will give power to the believers in their land; second, He will establish in authority their religion, i.e., Islam; and third, He will change their state of fear to that of security and peace. History bears witness that Khaibar, the strongest fort of Jews, surrendered to Muslims in the seventh year of Hijra. Makkah, the capital of the country surrendered to Muslims in the eighth year of Hijra. Islam then became the religion of the state and the Muslims enjoyed a state of security and peace. The prophecies of the Holy Qur'an thus came true within a short period of ten years.

### Miracle No. 19

#### A Goodly Home for the immigrants



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بِقُدْرَتِهِمْ أَمْنًا

سوره النور ٢٤: ٥٥

This verse was revealed when the Prophet (sall Allahu 'alaihi wa sallam) had just migrated to Madinah. It must be noted that the Muslims at that time lived in a constant state of fear. There was a constant threat of attack from the unbelievers in Makkah, and a fear of hostilities from the Jews of Madinah. The conditions were so critical that a few of the believers cried: "There was not a single day we could remove arms from our bodies and could pass our evenings and mornings without a fear of attack from our enemies." This was the state of affairs when the Holy Qur'an made three specific prophecies: First, Allah Subhanahu wa Ta'ala will give power to the believers in their land; second, He will establish in authority their religion, i.e., Islam; and third, He will change their state of fear to that of security and peace. History bears witness that Khaibar, the strongest fort of Jews, surrendered to Muslims in the seventh year of Hijra. Makkah, the capital of the country surrendered to Muslims in the eighth year of Hijra. Islam then became the religion of the state and the Muslims enjoyed a state of security and peace. The prophecies of the Holy Qur'an thus came true within a short period of ten years.

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سوره النور ٢٤: ٥٥

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Noor, 24:55

يَبْدِخُوفِهِمْ أَمْنًا

سورة النور ٢٤: ٥٥

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security and peace. an-  
Noor, 24:55

بَعْدَ خَوْفِهِمْ أَمْنًا

سورة النور ٥٥: ٢٤

This verse was revealed when the Prophet (sall Allahu 'alaihi wa sallam) had just migrated to Madinah. It must be noted that the Muslims at that time lived in a constant state of fear. There was a constant threat of attack from the unbelievers in Makkah, and a fear of hostilities from the Jews of Madinah. The conditions were so critical that a few of the believers cried: "There was not a single day we could remove arms from our bodies and could pass our evenings and mornings without a fear of attack from our enemies." This was the state of affairs when the Holy Qur'an made three specific prophecies: First, Allah Subhanahu wa Ta'ala will give power to the believers in their land; second, He will establish in authority their religion, i.e., Islam; and third, He will change their state of fear to that of security and peace. History bears witness that Khaibar, the strongest fort of Jews, surrendered to Muslims in the seventh year of Hijra. Makkah, the capital of the country surrendered to Muslims in the eighth year of Hijra. Islam then became the religion of the state and the Muslims enjoyed a state of security and peace. The prophecies of the Holy Qur'an thus came true within a short period of ten years.

### Miracle No. 19

#### A Goodly Home for the immigrants



To those who leave their homes in the cause of Allah, after suffering oppression, We will assuredly give them a goodly home in this world; But truly the reward of the Hereafter will be greater if they only realized (this). an-Nahl, 16: 41

وَالَّذِينَ هَاجَرُوا فِي  
اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا  
لَنَنُؤْتَهُمْ فِي الدُّنْيَا  
حَسَنَةً وَالْآخِرَةَ أَكْبَرُ  
لَوْ كَانُوا يَعْلَمُونَ ۝  
سورة النحل ١٦: ٤١

The early Muslims in Makkah, due to the oppression of the unbelievers, had to leave their homes twice. First they migrated to Ethiopia and later to Madinah. Both times, they left back all of their material belongings in Makkah. The history shows that when they migrated to Ethiopia, the king of Ethiopia gave them full protection. Later when they migrated to Madinah, the Muslims of the city opened their homes for them. They not only provided them shelters, but also gave them half of their belongings to the extent that if a person had two wives, he offered one of them to his immigrant Muslims. Allah Subhanahu wa Ta'ala thus fulfilled his prophecy of providing them goodly homes in this world.

## Miracle No. 20

## The betrayal of hypocrites to the Jews

Have you not observed the hypocrites say to their disbelieving brethren among the people of Book (i.e. Jews)? If you are expelled, we too will go out with you, We will never listen to anyone in your affair, and if you are attacked, we will help you; But Allah is witness that they are indeed liars. If they (Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. al-Hashr, 59:

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا  
 يَقُولُونَ لِإِخْوَانِهِمُ  
الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ  
لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ  
فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ  
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ  
أَنَّهُمْ كَاذِبُونَ ۝ لَئِنْ أُخْرِجُوا  
لَيُخْرِجَنَّ عَنْهُمْ كَفُورًا  
وَلَيَنْصُرَنَّ لَهُمْ سِرًّا  
۝ ٥٩: ١١-١٣



To those who leave their homes in the cause of Allah, after suffering oppression, We will assuredly give them a goodly home in this world; But truly the reward of the Hereafter will be greater if they only realized (this). an-Nahl, 16: 41

وَالَّذِينَ هَاجَرُوا فِي  
اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا  
لَنُبَوِّئَهُمْ فِي الدُّنْيَا  
حَسَنَةً ۖ وَالْآخِرَةُ أَكْبَرُ  
لَوْ كَانُوا يَعْلَمُونَ  
سورة النحل ١٦: ٤١

The early Muslims in Makkah, due to the oppression of the unbelievers, had to leave their homes twice. First they migrated to Ethiopia and later to Madinah. Both times, they left back all of their material belongings in Makkah. The history shows that when they migrated to Ethiopia, the king of Ethiopia gave them full protection. Later when they migrated to Madinah, the Muslims of the city opened their homes for them. They not only provided them shelters, but also gave them half of their belongings to the extent that if a person had two wives, he offered one of them to his immigrant Muslims. Allah Subhanahu wa Ta'ala thus fulfilled his prophecy of providing them goodly homes in this world.

## Miracle No. 20

## The betrayal of hypocrites to the Jews

Have you not observed the hypocrites say to their disbelieving brethren among the people of Book (i.e. Jews)? If you are expelled, we too will go out with you, We will never listen to anyone in your affair, and if you are attacked, we will help you; But Allah is witness that they are indeed liars. If they (Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. al-Hashr, 59:

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا  
يَقُولُونَ لِلَّذِينَ هُمْ  
الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَنْ أُخْرِجَهُمْ  
لَنُخْرِجَنَّ مَعَكُمْ وَلَا نَطِيعُ  
فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ  
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ  
أَنَّهُمْ كَذِبُونَ ۝ لَنْ أُخْرِجُوا  
لَا يَخْرُجُونَ مَعَهُمْ ۚ قَوْلُهُمْ  
لَا يَنْصُرُونَهُمْ ۚ سوره احقر  
٥٩: ١٣



11-12

These verses refer to the Jewish tribe of Bani Nadir in Madinah. They had signed a treaty of peace with the Muslims. Since they repeatedly broke their treaty, the Prophet (sall Allahu 'alaihi wa sallam) in 4 A.H. gave them an ultimatum to leave Madinah in ten days. Abdullah ibn Ubay the head of hypocrites in Madinah sent them a message stating that he would come to their help with an army of 2,000 soldiers, and asked them not to leave Madinah. He also assured them if they would leave Madinah, he would follow them. The history shows that Bani Nadir were expelled from Madinah within ten days. The hypocrites neither came to their aid nor followed them when they left Madinah.

### Miracle No. 21

#### Acceptance of Islam by its enemies.

*It may be that Allah will grant love between you and those whom you (now) hold as enemies, for Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful.*

عَسَى اللَّهُ أَنْ يَجْعَلَ  
بَيْنَكُمْ وَبَيْنَ الَّذِينَ  
عَادَيْتُمْ مِنْهُمْ مَوَدَّةً  
وَاللَّهُ قَدِيرٌ وَاللَّهُ

Mumtahinah, 60: 7

غَفُورٌ رَحِيمٌ ۝ سورة الممتحنة ٤١

The Muslims had sufficient reasons to hate the idolaters at whose hands they had suffered innumerable tortures. The idolaters had not only expelled them from Makkah but were also trying to destroy their small community in Madinah. It was extremely unlikely that Muslims would ever love them. History shows that most of the chiefs of idolaters later accepted Islam. Persons like Abu Sufyan, Sahl ibn Umar, Hakim ibn Hazzam, and Ikramah ibn Abu Jahl (radi Allahu anhum), who were the arch enemies of Muslims, entered the folds of Islam and received the love and friendship of all the Muslims.

### Miracle No. 22

#### Objection of Jews to the change of Qiblah.

*The foolish (Jews and hypocrites) among the people will say: What has turned them (Muslims) from their Qiblah (the prayer direction towards Jerusalem), which they (Muslims) formerly observed. al-Baqarah, 2:142*

سَيَقُولُ السُّفَهَاءُ مِنَ  
النَّاسِ مَا وَلَّهُمْ مِنْ  
قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا  
سورة البقرة ١٤٢

When Salat was made obligatory, Muslims prayed facing



towards Jerusalem for the first 16-17 months. The direction of Salat then was changed towards the Ka'bah in Makkah. This verse provided an easy task for the Jews and hypocrites of Madinah to claim that the Holy Qur'an was false. All they had to do was to accept the new Qiblah of the Muslims, and then accuse Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) that the prophecy that he made about them was wrong. The fact, however, is that they objected to the change of Qiblah and thus fulfilled the prophecy of the Holy Qur'an.

### Miracle No. 23

#### War with Persia and Rome

Say to the Bedouin  
(desert Arabs) who  
lagged behind: You shall  
be called against a  
people of mighty power to  
fight against them until  
they surrender. al-

Fatah, 48: 16

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ  
سَتُدْعَوْنَ إِلَى قَوْمٍ  
أُولَىٰ بِأَمْسٍ شَدِيدٍ  
تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ  
سورة الفتح ١٦: ١٦

This verse contains two very clear and specific prophecies. First, the desert Arabs would be called to fight against the people of mighty power; second, the war would continue until

the Muslims would succeed. The two mighty powers surrounding the Arabian Peninsula were the Persians and the Romans. The history shows that the Muslims during the period of Sayyidina Umar (radi Allahu anhu) (13-23 AH) fought numerous battles against the Persians and Romans. The decisive battle against the Persians took place in 14 AH at a place called Qadisiyah. It was at this place that the full force of Persian army met face to face with the Muslim army. The battle lasted for four days and resulted in a total defeat of the Persians. The battle of Yarmuk in 15 AH was the final confrontation between the Muslims and the Romans. The Muslims won a resounding victory over the Romans and caused the Roman emperor Haraclius to flee to Constantinople. Both the prophecies of the Holy Qur'an thus came true in a very short period.

### Miracle No. 24

#### Preservation of Pharaoh's body

We will now save your  
dead body, only to be a  
sign of warning to  
succeeding generations,  
though there are many  
who give no heed to our  
signs. Yunus, 10:92

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ  
لَتَكُونَ لِمَنْ خَلَقَكَ آيَةً  
وَإِنَّ كَثِيرًا مِنَ النَّاسِ  
عَنِ الْآيَاتِنَا لَغَفُلُونَ  
سورة يونس ٩٢: ٩٢



This verse refers to the body of the Pharaoh Minepath, who was drowned while pursuing Prophet Musa, ('alaihis Sallam). Archaeologists have now identified his body. It is now lying in a Cairo museum as an open miracle of the Holy Qur'an, for those who pay heed to the signs of Allah Subhanahu wa Ta'ala. It should be noted that the Bible also states that Pharaoh was engulfed in the sea, but does not give any information as to what subsequently became of his body. The fact that the Holy Qur'an states that Pharaoh's body was preserved as a sign for succeeding generations, and that the Bible does not mention this, is a clear testimony that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) did not copy the Holy Qur'an from the Bible, and that the source of his knowledge was the divine revelation from the All-knowing Allah Subhanahu wa Ta'ala.

### Miracle No. 25

#### The role of Jews and Christians

*Strongest among men in enmity to the Believers will you find the Jews and the Pagans; and nearest among them in love to the Believers will you find that who say, "We are Christians". al-*

لَتَجِدَنَّ أَشَدَّ النَّاسِ  
عَدَاوَةً لِلَّذِينَ آمَنُوا  
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا  
وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً  
لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا

Maidah, 5: 82

نُصْرَىٰ ط سورة المائدة ٨٢:٥

This is a broad statement from Allah Subhanahu wa Ta'ala, whose knowledge of all things is totally comprehensive and infinite. The truth of this prophecy has been demonstrated over the past fourteen centuries, and can be observed more clearly in our contemporary world situation. The Jews have transformed the Palestinian conflict from a local political problem to a state of war against all Muslims of the world. If the Jews had used even a little wisdom, they would have falsely shown their love and kindness to the Muslims, and claimed that the Holy Qur'an made a false prophecy about them. It is yet another miracle of the Holy Qur'an that Allah Subhanahu wa Ta'ala deprived them of this wisdom.

### Miracle No. 26

#### Dominance of Christians over Jews

*O You who believe! Be helpers of Allah, as 'Isa (Jesus), the son of Mariam said to the disciples: Who will be my helper to (the cause of) Allah; (And) the*

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا  
أَنْصَارًا لِلَّهِ كَمَا قَالَ عِيسَى  
ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ  
أَنْصَارِي إِلَى اللَّهِ قَالَ  
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ



disciples said: We are Allah's helpers! Then a portion of the children of Israel believed, and a portion disbelieved; but We gave power to those who believed, against their enemies, and they became the one that prevailed. as-Saff, 61:14

فَأَمَّنَّا طَائِفَةً مِّنْ بَنِي إِسْرَآئِيلَ وَكَفَرْتَ طَائِفَةٌ  
فَآيَدْنَا الَّذِينَ آمَنُوا عَلَى  
عَدُوِّهِمْ فَاصْبَحُوا  
ظَاهِرِينَ ۝

سورة الصف ٦١: ١٤

The Christians today overwhelmingly dominate in number, territory and power over Jews. They prevail over Jews in all worldly respects. It should be noted that all power and glory that the state of Israel enjoys is totally dependent on the Christian world. This prediction of the Holy Qur'an made centuries ago has always been true in the entire history of the Jews and will continue to be true until eternity.

#### Miracle No. 27

#### Splitting of the religion of polytheists

And be not among those

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝

who join (other) gods with Allah; Those who split up their religion, and become (mere) sects, each party rejoicing that which is with itself. ar-Rum, 30:31-32

وَالَّذِينَ فَتَرُوا دِينَهُمْ  
وَكَانُوا شُعْبًا كُلًّا  
حِزْبٍ مِّمَّا لَدَيْهِمْ فَرَحَبُوا  
سورة الروم ٣١: ٣٢-٣٠

The Holy Qur'an in this verse is describing the state of affairs of those who join other gods with Allah Subhanahu wa Ta'ala. Needless to say, the most dominant religion of the world today is Christianity which believes in trinity and joins other gods with Allah Subhanahu wa Ta'ala. The verse states that these persons will split their religion into mere sects and each sect will enjoy its own specific beliefs. At the time this verse was revealed there were no Christians in Makkah. Most of the Makkans were idolaters. In this verse, the Holy Qur'an made the prophecy that Christians will ultimately divide into mere sects. One can see the truth of this prophecy now. The entire Christian world today is divided into numerous sects where each sect considers the other to be wrong. The entire religion is thus reduced to sects, each considering itself a religion. It is yet another miracle that the Holy Qur'an prophesied this fact more than fourteen centuries ago.



## Miracle No. 28

## Preservation of the Holy Qur'an

*We have, without doubt,  
sent down the Message  
(the Holy Qur'an), and  
We will assuredly guard  
it (from corruption). al-  
Hijr, 15:9*

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ  
وَأَنَّا لَآلَهُ لَاحِقُونَ  
سورة الحجر ٩:١٥

Muslims and non-Muslims both agree that no change has ever occurred in the text of the Holy Qur'an. The above prophecy for the eternal preservation and purity of the Holy Qur'an came true not only for the text of the Holy Qur'an, but also for the most minute details of its punctuation marks as well. It should also be noted that Arabic language is unique in the sense that each Arabic alphabetic letter is written with its specific diacritical mark which gives each letter its specific pronunciation. The following data provides the details of the text of the Holy Qur'an. It comes from the "Sayyarah Digest," Holy Qur'an No. V.13. No. 5. Pp 187-189.

Total number of verses: 6,666

Total number of words: 86,430

Total number of each alphabet:

Alif: 48,877 Ba: 11,428 Ta: 1,199 Tha: 1,267

Jeem: 3,273 Ha: 973 Kha: 2,416 Dal: 5,602

Zhal: 4,577 Ra: 11,793 Za: 1,590 Seen: 5,991

Sheen: 2,115 Swad: 2,012 Dwadh: 1,307 Ta: 1,277

Zha: 842 Ain: 9,220 Ghain: 2,208 Fa: 8,499

Qaf: 6,813 Kaf: 9,500 Lam: 3,422 Meem: 36,535

Noon: 40,190 Wau: 25,536 Ha: 19,070 La: 3,720

Ya: 45,919

Total number of diacritical marks:

Futhat: (Zabar) 53,223 Kisrat: (Zeer) 39,582

Dhummat: (Peesh) 8,804 Muddat: (Mad) 1,771

Shaddah: (Tashddet) 1,274 Nuqat: (Nuqtai) 105,684

It is a miracle of the Holy Qur'an that no change has occurred in a single word, a single alphabet, a single punctuation mark, or a single diacritical mark in the text of the Holy Qur'an during the last fourteen centuries.



## Miracle No. 29

## No one could challenge the Holy Qur'an

No falsehood can approach it (the Holy Qur'an) from before it or behind it; It is sent down by One full of wisdom, worthy of all praise.

Fussilat 41:42

لَا يَأْتِيهِ الْبَاطِلُ  
مِنْ بَيْنِ يَدَيْهِ وَلَا  
مِنْ خَلْفِهِ ۖ سَنَزِيلٌ  
مِّنْ حَكِيمٍ حَمِيدٍ  
سورة فصلت ٤١:٤٢

The commentators of the Holy Qur'an have stated that falsehood from "before it" means that no one can directly attack or challenge a single verse of the Holy Qur'an and prove it to be inaccurate, false or outdated. Falsehood from "behind it" means that no one can ever discover anything in any domain of science and knowledge and challenge a single verse of the Holy Qur'an to be factually incorrect. Both of these prophecies have come true in all ages of the past fourteen centuries.

## Miracle No. 30

## Travels for Hajj

(O Ibraheem!) And

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

Proclaim Hajj  
(Pilgrimage) to mankind;  
they will come to you on  
foot and (mounted) camel, lean  
on account of journeys through deep  
and distant mountain highways. al-  
Hajj, 22:27

يَا أَيُّهَا رِجَالُ اللَّهِ وَعَلَى كُلِّ  
مُضَامٍ يَأْتِينَ مِنْ كُلِّ  
فَيْحٍ عَمِيقٍ

سورة الحج ٢٢:٢٧

A few historical facts need to be recalled here. First, Allah Subhanahu wa Ta'ala asked Prophet Ibraheem, ('alaihus Sallam), to make this proclamation for Hajj when he completed the construction of Ka'bah, four thousand years back. Second, he built Ka'bah at a barren and uninhabited land. We should also recall that when he built this house, there was no city of Makkah. Third, this house was built in a region that did not have any facilities for travellers. Not to speak of roads and inns, the vast desert area did not even have a proper supply of water for the travellers. Yet, the Holy Qur'an made the prophecy that travellers would undertake the hardships of journey and come to Ka'bah from far off places. It is a fact that this prophecy has been continuously fulfilled for the past four thousand years. Countless people from all parts of world each year have made travels for Hajj to the Ka'bah.



## Miracle No. 29

## No one could challenge the Holy Qur'an

No falsehood can approach it (the Holy Qur'an) from before it or behind it; It is sent down by One full of wisdom, worthy of all praise.

Fussilat 41:42

لَا يَأْتِيهِ الْبَاطِلُ  
مِنْ بَيْنِ يَدَيْهِ وَلَا  
مِنْ خَلْفِهِ ط تَنْزِيلُ  
مَنْ حَكِيمٌ حَمِيدٌ  
سورة فصلت ٤١:٤٢

The commentators of the Holy Qur'an have stated that falsehood from "before it" means that no one can directly attack or challenge a single verse of the Holy Qur'an and prove it to be inaccurate, false or outdated. Falsehood from "behind it" means that no one can ever discover anything in any domain of science and knowledge and challenge a single verse of the Holy Qur'an to be factually incorrect. Both of these prophecies have come true in all ages of the past fourteen centuries.

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وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

Proclaim Hajj  
(Pilgrimage) to mankind;  
they will come to you on  
foot and (mounted) camel, lean  
on account of journeys through deep  
and distant mountain highways. al-  
Hajj, 22:27

يَا أَيُّهَا رِجَالُ اللَّهِ وَعَلَى كُلِّ  
مُحَامِلٍ يَأْتِينَ مِنْ كُلِّ  
فَجٍّ عَمِيقٍ

سورة الحجرات ٢٢:٢٧

A few historical facts need to be recalled here. First, Allah Subhanahu wa Ta'ala asked Prophet Ibraheem, (عليه السلام), to make this proclamation for Hajj when he completed the construction of Ka'bah, four thousand years back. Second, he built Ka'bah at a barren and uninhabited land. We should also recall that when he built this house, there was no city of Makkah. Third, this house was built in a region that did not have any facilities for travellers. Not to speak of roads and inns, the vast desert area did not even have a proper supply of water for the travellers. Yet, the Holy Qur'an made the prophecy that travellers would undertake the hardships of journey and come to Ka'bah from far off places. It is a fact that this prophecy has been continuously fulfilled for the past four thousand years. Countless people from all parts of world each year have made travels for Hajj to the Ka'bah.



## Miracle No. 31

## Protection of Makkah

Do they not see that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in that which is vain and reject the Grace of Allah? *al-Ankabut*, 29: 67

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا  
أَمْنًا وَنَخْطِفُ النَّاسَ مِنْ  
حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ  
وَبِإِنْعَمَةِ اللَّهِ يَكْفُرُونَ  
سورة العنكبوت ٢٩: ٦٧

This and a few other verses of the Holy Qur'an have declared Makkah a city of peace and security. History bears witness that Makkah was never invaded by a foreign army, or ever met an internal revolution. The city has witnessed a continuous period of peace and security since the revelation of this verse.

## Miracle No. 32

## Provision of fruits for Makkah

Have We not established for them a secure sanctuary (in Makkah), to which are brought as tribute fruits of all kinds; A provision from Ourselves, but most of them understand not. *al-Qasas*, 28: 57

أَوَلَمْ نَجْعَلْ لَهُمْ حَرَمًا أَمْنًا  
يُجْمَلُ إِلَيْهِ مِمَّا رَزَقْنَا  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

It should be recalled that Makkah is totally barren, surrounded by hard rocks and sand dunes. The city has no natural source of water, and the rainfall is less than 5 inches per year. On the other hand, Makkah is visited by countless persons every day of the year. The number of visitors during the Hajj period alone often exceeds two million. Makkans have made unique arrangements for importing fruits and vegetables from neighboring lands. One who visits Makkah is struck by two things; First, whatever could be the number of visitors in Makkah, there is no shortage of fruits and vegetables, Second, fruits and vegetables of all seasons can be found in Makkah at all time.



## Miracle No. 33

## Mass entry of people into Islam

When comes the help of Allah and (a) victory, and you see that the people enter Allah's religion in crowds, celebrate the praise of Allah, and ask for His forgiveness, verily, He is most oft-forgiving. an-Nasr, 110:1-3

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ  
فِي دِينِ اللَّهِ أَفْوَاجًا  
نَسْتَغْفِرُكَ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرُكَ  
إِنَّهُ كَانَ تَوَّابًا  
سورة النصر ١١٠-٣

These verses made two different prophecies, which need some explanation. First, the statement of the Holy Qur'an: "When the help of Allah and (a) victory comes," is a prophecy of a manifest victory to the Muslims. Commentators of the Holy Qur'an state that this verse was revealed after the battle of Khaybar in 7 AH, and that this prophecy came true in the form of the conquest of Makkah in 8 AH. The second prophecy is found in this statement of the Holy Qur'an: "You see that the people enter Allah's religion in crowds." History shows that

when Makkah fell to the Muslims, numerous Arab tribes from all over Arab Peninsula came to Makkah and gave their allegiance to the Prophet (sall Allahu 'alaihi wa sallam) and accepted Islam. In fact, so many tribes came to Makkah and accepted Islam that the year 9 AH in Muslim history is called the "year of delegates." The fact that both of the above prophecies of the Holy Qur'an came true within a short period of two years provide another testimony to the miraculous nature of the Holy Qur'an.

## Miracle No. 34

## Provision of Sustenance for Mankind

Kill not your children for fear of want; We provide sustenance for you and for them. al-An'am, 6: 151

وَلَا تَقْتُلُوا أَوْلَادَكُمْ  
مِمَّنْ إِمْلَاقٍ، نَحْنُ  
نَرْزُقُكُمْ وَإِيَّاهُمْ  
سورة الأنعام ١٥١

Kill not your children for fear of want; We shall provide sustenance for them as well for you;

وَلَا تَقْتُلُوا أَوْلَادَكُمْ  
خَشْيَةَ إِمْلَاقٍ، نَحْنُ  
نَرْزُقُهُمْ وَإِيَّاكُمْ، إِنَّ



## Miracle No. 33

## Mass entry of people into Islam

*When comes the help of Allah and (a) victory, and you see that the people enter Allah's religion in crowds, celebrate the praise of Allah, and ask for His forgiveness, verily, He is most oft-forgiving. an-Nasr, 110:1-3*

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
وَرَأَيْتِ النَّاسَ يَدْخُلُونَ  
فِي دِينِ اللَّهِ أَفْوَاجًا  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ  
إِنَّهُ كَانَ تَوَّابًا  
سورة النصر ١١٠-٣

These verses made two different prophecies, which need some explanation. First, the statement of the Holy Qur'an: "When the help of Allah and (a) victory comes," is a prophecy of a manifest victory to the Muslims. Commentators of the Holy Qur'an state that this verse was revealed after the battle of Khaybar in 7 AH, and that this prophecy came true in the form of the conquest of Makkah in 8 AH. The second prophecy is found in this statement of the Holy Qur'an: "You see that the people enter Allah's religion in crowds." History shows that

when Makkah fell to the Muslims, numerous Arab tribes from all over Arab Peninsula came to Makkah and gave their allegiance to the Prophet (sall Allahu 'alaihi wa sallam) and accepted Islam. In fact, so many tribes came to Makkah and accepted Islam that the year 9 AH in Muslim history is called the "year of delegates." The fact that both of the above prophecies of the Holy Qur'an came true within a short period of two years provide another testimony to the miraculous nature of the Holy Qur'an.

## Miracle No. 34

## Provision of Sustenance for Mankind

*Kill not your children for fear of want; We provide sustenance for you and for them. al-An'am, 6: 151*

وَلَا تَقْتُلُوا أَوْلَادَكُمْ  
فِي خَشْيَةِ إِمْلَاقٍ وَنَحْنُ  
نَرْزُقُكُمْ وَإِيَّاهُمْ  
سورة الأنعام ١٥١

*Kill not your children for fear of want; We shall provide sustenance for them as well for you;*

وَلَا تَقْتُلُوا أَوْلَادَكُمْ  
خَشْيَةَ إِمْلَاقٍ نَحْنُ  
نَرْزُقُكُمْ وَإِيَّاهُمْ إِنَّ



verily the killing of them  
is a great sin. al-Isra,  
17: 31

قَتْلُهُمْ كَانَ خَطَا كَبِيرًا

سوره الاسراء ٣١: ٣١

In 1798 the British economist Robert Malthus published his famous essay on principles of population. He argued that human population grows by astronomical figures, but human resources grow by geometrical figures, that is, the population grows by factors of 1, 2, 4, and 8, but resources grow by percentages of 3, 5, or 10. He stated that human population in a few years would double or triple, but human resources would increase only by a factor of percentage. Based on this hypothesis, he predicted that if human population is not controlled, there will be mass starvation of mankind. All industrialized nations of the world are now following Malthus hypothesis, and trying to control their population. This state of affairs is almost the same as that of Arabs at the time when the Holy Qur'an was revealed. People now are not killing but controlling child birth for fear of hunger. Contrary to Malthus hypothesis, and the fear of the people, Allah Subhanahu wa Ta'ala has and is still providing enough sustenance to mankind. No doubt, there have been incidences of starvation in some parts of Africa. All of these were due to mismanagement and corruption of a few responsible persons. Humanity as a whole has not witnessed or suffered mass starvation, a prophecy made in the Holy Qur'an.

### Miracle No. 35

#### Return of the Prophet (sall Allahu 'alaihi wa sallam) to Makkah

Verily He Who ordained  
the Holy Qur'an for you,  
will bring you back to the  
place of return. Say: My  
Lord knows who it is that  
brings true guidance and  
who is in manifest error.  
al-Qasus, 28:85

إِنَّ اللَّهَ الَّذِي رَضِيَ عَلَيْكَ  
الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ  
قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ  
بِالْهُدَى وَمَنْ هُوَ فِي ضَلَالٍ  
مُبِينٍ ○ سوره القصص ٨٥: ٢٨

Abdullah Yusuf Ali in his commentary of the Holy Qur'an stated that the place of return has two meanings. First, it is a title of the city of Makkah. Second, it refers to the occasion when we shall be restored in the presence of our Lord. He also stated that this verse was revealed during the migration journey of the Prophet (sall Allahu 'alaihi wa sallam) from Makkah to Madinah at a place called Juhfa, a short distance from Makkah. The Prophet (sall Allahu 'alaihi wa sallam) was naturally sad to leave his home at Makkah. This verse was revealed as a consolation promising him the return to Makkah. This prophecy came true within eight years and the Prophet (sall Allahu 'alaihi wa sallam) did return to Makkah victoriously.



## Miracle No. 36

## Fame and esteem of the Prophet (sall Allahu 'alaihi wa sallam)

Have We not expanded  
your breast; And eased  
you of the burden which  
weighed down your back?  
And raised high your  
fame? *al-Insharah, 94:*  
1-4

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ  
وَوَضَعْنَا عَنْكَ وِزْرَكَ  
الَّذِي اقْتَضَى ظَهْرَكَ  
وَرَفَعْنَا لَكَ ذِكْرَكَ  
سوره الانشراح ٩٤: ١-٤

These verses were revealed during the early part of the Prophet's life in Makkah, when he was in such a weak and difficult position that he could not even move about in the city, preach or pray freely. The Holy Qur'an in this background states that his name has been exalted with great esteem. In order to show how this prophecy has been fulfilled, it is necessary to recall the various ways and means by which Allah Subhanahu wa Ta'ala has raised the esteem and fame of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam).

First, Muhammad is the most popular name in the world. A very common practice amongst Muslims is to have Muhammad as the first, middle, or last part of their names. This is a unique

honor that Allah Subhanahu wa Ta'ala gave only to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). Millions of Muslims have always carried this name, making it the most widely known and repeated name throughout the world. Second, Muslims started a new branch of knowledge, hitherto unknown to mankind. This is known as *Seerah*. It deals with the art of writings about the life of the Prophet (sall Allahu 'alaihi wa sallam). Each generation of Muslims takes up a new approach to *Seerah* and continues to write about the life of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). Third, Muslims also started a new branch of literature hitherto unknown to mankind, known as *Na'at* or *Nashid*. It deals with the art of writings poetry about Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). Countless books of *Na'ats* are published from various parts of the world every year. Fourth, Allah Subhanahu wa Ta'ala made Muhammad RasulAllah's name an integral part of the basic *Kalimah* (article of faith) of Islam, i.e., *La elaha ill Allahu Muhammadur Rasulullah* (There is no god except Allah, Muhammad (sall Allahu 'alaihi wa sallam) is the Messenger of Allah). Every practicing Muslim recites this *Kalimah* as a daily routine of his life. Countless persons thus recite Muhammad RasulAllah's name countless times, every day in their lives. Fifth, Allah Subhanahu wa Ta'ala ordained Muslims to send invocations to His Prophet (sall Allahu 'alaihi wa sallam). Countless Muslims do so, and thus recite Muhammad RasulAllah's name and praise every day in their lives, invoking Allah's blessings upon him. Sixth, Allah Subhanahu wa Ta'ala made Muhammad RasulAllah's name an integral part of *Adhan* which is regularly called from each mosque throughout the world five times a day. Hence Muhammad RasulAllah's name is regularly proclaimed in the world five times a day. Furthermore, if one looks at the globe, one finds that there is always the time for a certain *Salat* and *Adhan* in one or another part of the world. Thus, no hour passes by in the twenty-four cycle of day and night when the name of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) is not proclaimed in one or the other part of the world. This is what



## Miracle No. 36

**Fame and esteem of the Prophet** (*sall Allahu 'alaihi wa sallam*)

Have We not expanded  
your breast; And eased  
you of the burden which  
weighed down your back?  
And raised high your  
fame? *al-Insharah, 94:*  
1-4

الْمَلْشَرْحَ لَكَ صَدْرَكَ  
وَوَضَعْنَا عَنْكَ وِزْرَكَ  
الَّذِي انْقَضَ ظَهْرَكَ  
وَرَفَعْنَا لَكَ ذِكْرَكَ  
سوره الانشراح ١٩٣-١٩٤

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the Holy Qur'an stated: (O Muhammad) Have We not.... raised high your fame.

The preceding pages describe numerous prophecies of the Holy Qur'an. It is obvious that no man could possess the knowledge that is contained in these prophecies of the Holy Qur'an. A person could probably make a few correct guesses, but the variety and the quality of prophecy in the Holy Qur'an clearly testifies that Allah Subhanahu wa Ta'ala alone is the source of knowledge in the Holy Qur'an.

It is very important to note and observe that the Holy Qur'an has made two types of prophecies. A few are specific and short-lived, but the majority of them are general and long-lived. If the Holy Qur'an had mentioned only the specific and short-lived prophecies, such as the destruction of Abu Lahab, the victory of Romans and the expulsion of hypocrites from Madinah, the unbelievers would have attributed them to the guess work of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). The Holy Qur'an, however, mentions numerous general and long-time prophecies, such as the protection of Makkah, the travels for Hajj, and the role of the Christians and Jews. A sensible person cannot conceive that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) could have guessed these things so advanced of his time. Allah Subhanahu wa Ta'ala put these prophecies in the Holy Qur'an as the signs so that people could ponder over them and accept His book as the divine guidance for their lives.

This is indeed a Holy  
Qur'an, most honorable;  
In a book well-guarded;  
Which none shall touch

إِنَّ الْقُرْآنَ كَرِيمٌ ۝ فِي كِتَابٍ  
مَكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا  
الْمُطَهَّرُونَ ۝ تَنْزِيلُكَ

but who are clean; A revelation from the Lord of the worlds; Is it such a Message that you should hold in light esteem? and yet made it your livelihood that you should declare it false? Then why do you not (intervene) when (the soul of the dying man) reaches the throat; and you at that moment are looking (helpless); But We are nearer to him than you, and you see not; Then why do you not, if you are exempt from (future) account, call back the soul, if you are true (in your claim of independence and denying the Holy Qur'an). al-Waqiyah 56:77-87

مَنْ رَبِّ الْعَالَمِينَ ۝ أَفَبِهَذَا  
الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ۝  
وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ مُكْذِبُونَ ۝  
فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ۝  
وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ۝  
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ  
لَا تُبْصِرُونَ ۝ فَلَوْلَا ۝  
إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ۝  
تَرْجِعُوهُمْ إِنْ كُنْتُمْ  
صَادِقِينَ ۝

سورة الواقعة ٥٦: ٧٧-٨٧



the Holy Qur'an stated: (O Muhammad) Have We not.... raised high your fame.

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Qur'an, most honorable;  
In a book well-guarded;  
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إِنَّا لَقُرْآنٌ مَّكْرُومٌ ۝ فِي كِتَابٍ  
مَّكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا  
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but who are clean; A revelation from the Lord of the worlds; Is it such a Message that you should hold in light esteem? and yet made it your livelihood that you should declare it false? Then why do you not (intervene) when (the soul of the dying man) reaches the throat; and you at that moment are looking (helpless) ; But We are nearer to him than you, and you see not; Then why do you not, if you are exempt from (future) account, call back the soul, if you are true (in your claim of independence and denying the Holy Qur'an). al-Waqiyah 56:77-87

مَنْ رَبِّ الْعَالَمِينَ ۝ أَفَمَهَذَا  
الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ۝  
وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ مُكْذِبُونَ ۝  
فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ۝  
وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ۝  
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ  
لَا تُبْصِرُونَ ۝ فَلَوْلَا  
إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ۝  
تَرْجِعُونَهَا إِنْ كُنْتُمْ  
صَادِقِينَ ۝

سورة الواقعة ٥٦: ٧٧-٨٧



*Had We (Allah) sent down this Holy Qur'an on a mountain, you would surely have seen it humbling itself and rendering asunder by the fear of Allah; Such are the parables which We forward to mankind that they may reflect. al-Hashr, 59: 21*

لَا أَنزَلْنَا هَذَا الْقُرْآنَ  
عَلَى جَبَلٍ لَّا رَأَيْنَتْهُ خَاشِعًا  
مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ  
وَبَلَكَ الْأَمْثَالَ نُضِرَ لَهَا النَّارُ  
لَعَلَّهُمْ يَتَفَكَّرُونَ ۝  
سورة الحشر ٢١ ١٥٩

## Discoveries In Nature

The Holy Qur'an describes a number of natural phenomena that were unknown to mankind at the time the Holy Qur'an was revealed. The Holy Qur'an, however, presents these facts in a language that can be universally understood by mankind. If the Holy Qur'an had used an explicit language to describe such facts as: the orbital movement of planets, the presence of numerous galaxies, the constant expansion of the universe, etc., human mind could not have fully comprehended it a few centuries back. It is yet another miracle of the Holy Qur'an that it contains numerous previously unknown facts of the natural world embedded in a language that carries a universal message. It did not cause any confusion amongst the bygone generations. At the same time it has been a constant source of intellectual challenge to mankind for all ages.

Fourteen centuries of growth in human knowledge, through research in science and advancement in technology, has shown that whatever the Holy Qur'an has stated about the mysteries of nature is entirely true. Recent discoveries in nature have enabled mankind to grasp the message of the Holy Qur'an with a new fervor, revealing that the Holy Qur'an speaks directly to each new generation that examines it. These discoveries have enabled man to understand and appreciate the verses of the Holy Qur'an utilizing all available scientific data. It is yet another miracle of the Holy Qur'an that none of the discoveries of nature



contradicts a single verse or even a word of the Holy Qur'an. On the other hand, these discoveries fully corroborate with the text of the Holy Qur'an.

Most of the scientific facts mentioned in the Holy Qur'an have been discovered by mankind during the past two centuries. These truths were revealed to mankind through an unlettered Prophet, who could not read, write or even sign his name. Obviously these facts could have not been conceived or imagined by this unlettered Prophet (*sall Allahu 'alaihi wa sallam*). There is therefore no alternative but to believe that the Holy Qur'an is a divine revelation of Allah Subhanahu wa Ta'ala, the Creator and Sustainer of the universe, and by no means a book that could have been composed by a person fourteen centuries ago. Following are a few verses that exhibit miracles in recent discoveries in nature.

### Miracle No. 37

#### Presence of more than one world

Praise be to Allah, the Lord of the  
worlds. *al-Fatihah, 1:1*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
سوره الفاتحه ۱:۱

This is the first verse of the opening chapter of the Holy Qur'an. Fourteen centuries ago, the human mind was incapable of any sound thinking about the earth, the solar system or the galaxies. Yet, the very first verse of the Holy Qur'an states that

Allah is the Lord of the worlds, testifying to the presence of worlds beyond the earth. In fact, the words "the Lord of the Worlds" appears in the Holy Qur'an a total of 73 times, e.g., 2:131; 6:45, 71; 26:16; 28; 32:2; 41:9; 43:46; and 69:43. Today, mankind knows for a fact that there are other planets besides earth. This knowledge was gained only through the invention of telescopes and other scientific developments. But the Almighty Creator revealed this knowledge to His Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) long before man invented the telescope and other similar inventions.

### Miracle No. 38

#### Origin of the universe as one entity

Have they not who  
disbelieve seen that the  
heavens and earth were  
joined together (as one  
piece), then We parted  
them. *al-Anbiya, 21:30*

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا  
أَنَّ السَّمَوَاتِ وَالْأَرْضَ  
كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا  
سوره الانبياء ۲۱:۳۰

Allah Subhanahu wa Ta'ala Almighty in this verse has explained a mystery that was unknown to the greatest physicists and astronauts for centuries. The Holy Qur'an in this verse describes the phenomenon of the creation of the universe by using two specific words; *Fataq* and *Rataq*. The word *Fataq* in Arabic language signifies the process of breaking and



corroborates a single verse or even a word of the Holy Qur'an. On the other hand, these discoveries fully corroborate with the text of the Holy Qur'an.

Most of the scientific facts mentioned in the Holy Qur'an have been discovered by mankind during the past two centuries. These truths were revealed to mankind through an unlettered Prophet, who could not read, write or even sign his name. Obviously these facts could have not been conceived or imagined by this unlettered Prophet (sallallahu alaihi wa alaihi). There is therefore no alternative but to believe that the Holy Qur'an is a divine revelation of Allah Subhanahu wa Ta'ala, the Creator and Sustainer of the universe, and by no means a book that could have been composed by a person fourteen centuries ago. Following are a few verses that exhibit miracles in recent discoveries in nature.

### Miracle No. 17

#### Presence of more than one world

There is no Allah, the Lord of the world, al-Fatihah (1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
سُبْحَانَكَ

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Allah is the Lord of the worlds, testifying to the presence of worlds beyond the earth. In fact, the words "the Lord of the worlds" appears in the Holy Qur'an a total of 73 times, e.g., 2:11; 6:43; 7:1; 20:16; 28; 32:2; 41:9; 43:46; and 69:43. Today, mankind knows for a fact that there are other planets besides earth. This knowledge was gained only through the invention of telescopes and other scientific developments. But the Almighty Creator revealed this knowledge to His Muhammad RasulAllah (sallallahu alaihi wa alaihi) long before man invented the telescope and other similar inventions.

### Miracle No. 38

#### Origin of the universe as one entity

Were they not who disbelieve seen that the heavens and earth were joined together (as one piece), then We parted them, al-Anbiya, 21-30

أَفَلَا يَرَوْنَ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ  
كَانَتَا رَاقًى وَاحِدَةً فَبَعَثْنَا  
الْبَرْقَ فِيهَا فَانْفَلَتَتَا إِلَى  
أَحَادِلٍ غَائِبَةٍ

Allah Subhanahu wa Ta'ala Almighty in this verse has explained a mystery that was unknown to the greatest physicists and astronauts for centuries. The Holy Qur'an in this verse describes the phenomenon of the creation of the universe by using two specific words, *Faraq* and *Rafaq*. The word *Faraq* in Arabic language signifies the process of breaking and



contradicts a single verse or even a word of the Holy Qur'an. On the other hand, these discoveries fully corroborate with the text of the Holy Qur'an.

Most of the scientific facts mentioned in the Holy Qur'an have been discovered by mankind during the past two centuries. These truths were revealed to mankind through an unlettered Prophet, who could not read, write or even sign his name. Obviously these facts could have not been conceived or imagined by this unlettered Prophet (*sall Allahu 'alaihi wa sallam*). There is therefore no alternative but to believe that the Holy Qur'an is a divine revelation of Allah Subhanahu wa Ta'ala, the Creator and Sustainer of the universe, and by no means a book that could have been composed by a person fourteen centuries ago. Following are a few verses that exhibit miracles in recent discoveries in nature.

### Miracle No. 37

#### Presence of more than one world

Praise be to Allah, the Lord of the  
worlds. *al-Fatihah, 1:1*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
سوره الفاتحه ۱:۱

This is the first verse of the opening chapter of the Holy Qur'an. Fourteen centuries ago, the human mind was incapable of any sound thinking about the earth, the solar system or the galaxies. Yet, the very first verse of the Holy Qur'an states that

Allah is the Lord of the worlds, testifying to the presence of worlds beyond the earth. In fact, the words "the Lord of the Worlds" appears in the Holy Qur'an a total of 73 times, e.g., 2:131; 6:45, 71; 26:16; 28; 32:2; 41:9; 43:46; and 69:43. Today, mankind knows for a fact that there are other planets besides earth. This knowledge was gained only through the invention of telescopes and other scientific developments. But the Almighty Creator revealed this knowledge to His Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) long before man invented the telescope and other similar inventions.

### Miracle No. 38

#### Origin of the universe as one entity

Have they not who  
disbelieve seen that the  
heavens and earth were  
joined together (as one  
piece), then We parted  
them. *al-Anbiya, 21:30*

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا  
أَنَّ السَّمَوَاتِ وَالْأَرْضَ  
كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا  
سوره الانبياء ۲۱:۳۰

Allah Subhanahu wa Ta'ala Almighty in this verse has explained a mystery that was unknown to the greatest physicists and astronauts for centuries. The Holy Qur'an in this verse describes the phenomenon of the creation of the universe by using two specific words; *Fataq* and *Rataq*. The word *Fataq* in Arabic language signifies the process of breaking and



separation of elements, and the word *Rataq* signifies the process of fusing or binding together of elements into a homogenous mass. Hence the verse reveals that the heavens and the earth at the beginning were joined together, and that subsequently they were separated. Recent advancements in astronomy especially the Big Bang theory of the creation of the universe corroborate with this statement of the Holy Qur'an. The Big Bang theory holds that about 20,000,000,000 years ago the universe began with an explosive expansion of a single extremely condensed state of matter. This is what the Holy Qur'an states in this verse, "the heavens and earth were joined together". The Nobel prize for science in 1977, was awarded for this discovery, whereas this mystery was solved by the Holy Qur'an centuries ago.

### Miracle No. 39

#### Beginning of universe as a gaseous mass

*He comprehended in His design the heaven when it was (only) a smoke.*

Fussilat 41: 11

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ  
وَهِيَ دُخَانٌ -  
سوره فصلت ٤١: ١١

This verse indicates that the heavens in the beginning were just a smoky mass before being transformed into various galactic system of stars, and planets. A modification of the Big Bang theory called the "Inflationary theory" describes the original condensed matter as arising from an empty space. The astronomers today have pictures of other galaxies being formed by condensation of spiraling celestial cosmic mists. Both of

these recent findings are in harmony with the above verse of the Holy Qur'an. It should, however, be noted that what astronomers call "mist", the Holy Qur'an calls "smoke". Needless to say the word "mist" implies a cool and tranquil spray of water, whereas the word "smoke" implies a hot gaseous mass containing airborne particles. This is indeed another example of the literary miracle of the Holy Qur'an that it conveys to us a very accurate description of the topic at hand in a language using the most appropriate words.

### Miracle No. 40

#### A surprising discovery of this century

The Holy Qur'an repeatedly refers to three groups of creations: the things in the heavens, the things on the earth, and the things between the earth and the heaven.

*We created not the heavens, the earth, and all between them, but for just ends. al-Hijr, 15:*

85

*To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil. Taha 20: 6*

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ -  
سوره الحجر ١٥: ٨٥

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا  
تَحْتَ الثَّرَىٰ  
سوره طه ٢٠: ٦



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وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ -  
سوره الحجر ۱۵

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا  
تَحْتَ الثَّرَىٰ  
سوره طه ۶



Not for sport did We  
create the heavens and  
the earth and all that is  
between (them). al-  
Anbiya, 21:16

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا لِعِبَادٍ  
سورة الانبياء ٢١: ١٦

The following verses of the Holy Qur'an also refer to things that Allah Subhanahu wa Ta'ala created between the heavens and the earth. 25:59; 32:4; 43:85; 44:7,38; 46:3; 50:38; and 78:37. Creation of these things, mentioned repeatedly in the Holy Qur'an, needs to be explained. Scientists have recently discovered the existence of extra-galactic material in space. The basic process of the formation of our universe involved fragmentation followed by the fusion and condensation. As stated earlier, the Holy Qur'an has described the formation of the universe by the most appropriate Arabic words of *Fataq* (fragmentation) and *Rataq* (fusion). During the initial process of *Rataq* (fusion), a few fragments were left out in space. These are now called interstellar galactic material. The space scientists have recognized their presence very recently. The Holy Qur'an, however, acknowledged the presence of these fragments centuries ago.

#### Miracle No. 41

##### Sun as the only source of light

We have built above you

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا

seven strong (heavens)  
and placed therein a  
blazing lamp. an-Naba,  
78:12,13

سَبْعَ آدَاءٍ ۝ وَجَعَلْنَا سِرَاجًا  
وَهَّاجًا ۝

سورة النبا ١٢: ١٣-١٤

It is clear from this verse that the sun is the only source of light for our solar system. Astronomers have now established that the moon is not a source of light but only a reflector of light from the sun. The Holy Qur'an stated this fact centuries before the astronomers could establish this by their findings.

#### Miracle No. 42

##### Different Nature of the Sun and the Moon

Allah is the One Who  
made the sun a shining  
object and the moon as a  
light, and measured out  
(their) stages, that you  
may know the number of  
years and the count (of  
time), Allah did not

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً  
وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ  
لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ  
مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ



Not for sport did We  
create the heavens and  
the earth and all that is  
between (them). al-  
Anbiya, 21:16

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ  
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blazing lamp. an-Naba,  
78:12,13

سَبْعًا ۝ وَجَعَلْنَا سِرَاجًا  
رَّاقِبًا ۝  
سورة النبا ١٢: ١٣-١٢

It is clear from this verse that the sun is the only source of light for our solar system. Astronomers have now established that the moon is not a source of light but only a reflector of light from the sun. The Holy Qur'an stated this fact centuries before the astronomers could establish this by their findings.

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لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِشَابِ  
مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ



create this but in truth;  
He (thus) explains His  
signs in detail, for those  
who understand. Yunus  
10:5

يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ  
سوره يونس ٥:١٠

Blessed is He Who made  
constellations in the  
skies and placed therein a  
lamp (sun) and a moon  
giving light. al-Furqan,  
25:61

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ  
بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا  
وَقَمَرًا مُنِيرًا سوره الفرقان ٢٥:٦١

Do you not see how Allah  
has created the seven  
heavens one above  
another; And made the  
moon a light in their  
midst, and made the sun a  
lamp. Nooh, 71:15-16

أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ  
سَبْعَ سَمَاوَاتٍ طِبَاقًا  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا  
وَجَعَلَ الشَّمْسُ سِرَاجًا  
سوره النوح ١٥:١٦-١٦

It should be noted that the Bible always refers to the sun and

moon with a similar word i.e., light. It adds to the one adjective greater and to other the lesser. It states: the greater light to rule the day, and the lesser light to rule the night. (Genesis 1:17) If Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) should have copied the Holy Qur'an from the Bible, as a few Christians claim, he should have also used a similar word for the sun and moon. The Holy Qur'an, however, uses two different words for the sun and moon. One is called the *Noor* (light), which refers to the moon. The other is called *Siraj* or *Zia* (Lamp), which refers to the sun. The Holy Qur'an, thus acknowledges that the sun is the source of light and the moon only reflects the sun's light. The scientists discovered this fact by advancement in the knowledge of astronomy. The Holy Qur'an stated this fact centuries ago.

### Miracle No. 43

#### The sun is not stationary

The sun runs on its fixed  
course for a term  
(appointed); that is the  
decree of the All-Mighty,  
the All-Knowing. Yaseen  
36:38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا  
ذَلِكَ تَقْدِيرُ الْعَزِيزِ  
الْعَلِيمِ  
سوره يس ٣٦:٣٨



The movement of the sun on its fixed course, as mentioned in the above verse, needs an explanation. Our galaxy consists of a large number of stars clustered in the form of a disc. The sun occupies a position in this galaxy far removed from the center of the disc. The galaxy revolves on its own axis, which is its center. This results in the movement of the sun in a circular orbit around the same center. To complete one revolution on its own axis, the galaxy takes 250 million years. The sun, while completing this revolution, travels at roughly 150 miles per second. This may be termed the fixed course of the sun's movement as stated in this verses of the Holy Qur'an. It is obvious that neither Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) nor those around him had this specific knowledge of the movement of the sun. In fact Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) did not have the mental or physical capacity to attain such knowledge by his own effort. The fact that this information was present in the Holy Qur'an far before it was discovered by mankind is yet another testimony that Allah, the All-Knowing, and the All-Wise is the source of this knowledge.

## Miracle No. 44

## Varying points of sunrise and sunset

Verily, Your Lord is one.  
Lord of the heavens and  
the earth, and all between  
them, and Lord of every  
point at the rising of the

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝  
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَ  
مَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝

sun. as-Saffat, 37:5

سوره الصفات ٥١:٣٧

He is the Lord of the two  
easts, and the Lord of the  
two wests. ar-Rahman,  
55:17

رَبُّ الْمَشْرِقَيْنِ وَ  
رَبُّ الْمَغْرِبَيْنِ ۝  
سوره الرحمن ١٧:٥٥

Now I do call to witness  
the Lord of all points in  
the East and the West. al-  
Ma'arij 70:40

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ  
وَالْمَغَارِبِ ۝  
سوره الماعرج ٤٠:٧٠

Following is the explanation of Abdullah Yusuf Ali regarding the first quoted verse of the Holy Qur'an: The two easts are the two extreme points where the sun rises during the year. Similarly, the two wests include the two extreme points of the sun's setting. The dual number fits in with the general atmosphere of duality mentioned in this chapter of the Holy Qur'an. The two other verses refer to the varying points the sunrise and sunset.

Those who live away from the equator acknowledge that the sun rises at different points in the east and sets at different points in the west. The farther a person lives from the equator, the more distinct are the points of sunrise and sunset. It should be noted that the Arabian Peninsula is not too far from the equator; thus, this phenomenon is not very marked. Needless to state Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) did not



observe this varying of east and west. The Holy Qur'an, however, does acknowledge this universal phenomenon.

### Miracle No. 45

#### Orbital movement of the sun and the moon

(Allah is the) One Who created the night, and the day, and the sun and the moon, (all the celestial bodies) swim along, each in its (own) orbit. al-Anbiya, 21:33

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ  
وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ  
كُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ

It is not permitted to the sun to overtake the moon, nor can the night outstrip the day, each swims along in (its own) orbit. Yaseen 36:40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ  
تُزِدَّ الْقَمَرَ وَلَا اللَّيْلُ  
سَابِقُ النَّهَارِ كُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ سورة يس ٤٠: ٣٦

The Arabic word used in these verses is *Falak*. Almost all

English translations of the Holy Qur'an have translated this to "orbit"; whereas the French translations have translated this to "sphere". It should be recalled that the discovery of the movement of all celestial bodies and the discovery that their movement is in an orbital mode is due to the invention of telescopes. Needless to say, Arabs did not have telescopes in the sixth century. Yet, an entirely new concept, that of the movement of sun and moon in orbits, existed in the Holy Qur'an. This is another miracle of the Holy Qur'an, that it provided mankind specific information long before humans could discover it by advancements in science and technology.

### Miracle No. 46

#### Movement of all planets in an orbit

Have you not seen that Allah merges night into day, and He merges day into night, that He has subjected the sun and the moon (to His laws), all running their courses for a term appointed, and that Allah is well acquainted with all that you do. Luqman 31:29

أَلَمْ تَرَ أَنَّ اللَّهَ يُوْجِدُ اللَّيْلَ  
فِي النَّهَارِ وَيُوْجِدُ النَّهَارَ  
فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ كُلٌّ يَجْرِي  
إِلَى أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ  
بِمَا تَعْمَلُونَ خَبِيرٌ سورة لقمان ٢٩: ٣١



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سَابِقُ النَّهَارِ كُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ

سورة يسين ٤٠: ٣٦

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أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ  
فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ  
فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ كُلٌّ يَجْرِي  
إِلَى أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ  
بِمَا تَعْمَلُونَ خَبِيرٌ

٢٩ ١٣١



He merges night into day,  
and He merges day into  
night, and He has  
subjected the sun and the  
moon (to His laws). All  
(bodies) run their courses  
for a term appointed,  
Such is Allah your Lord.  
Fatir 35:13

يُؤَيِّجُ اللَّيْلَ فِي النَّهَارِ وَ  
يُؤَيِّجُ النَّهَارَ فِي اللَّيْلِ وَ  
سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ  
يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ  
اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ سوره فاطر  
١٣ ١٣٥

It is not permitted to the  
sun to catch up the moon,  
nor can night outstrip the  
day, all (bodies) swim  
along in (their) orbits.  
Yaseen 36:40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ  
تُتْرِكَ الْقَمَرَ وَلَا اللَّيْلُ  
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ سوره يس ٣٦: ٤٠

In these verses the Holy Qur'an states that sun and moon are in a state of orbital movement. If this movement was confined to that of the sun and moon, then the Holy Qur'an would have stated that the two move in an orbit. On the contrary, the Holy Qur'an uses the Arabic word *Kul*, which means all. This word

*Kul* was not fully appreciated by the early commentators of the Holy Qur'an. The astronomers have now discovered that all planets in the universe move in their orbits. Present day commentators of the Holy Qur'an say that the word "*Kul*" refers to this orbital movements of all the planets.

#### Miracle No. 47

#### Movement of planets in a swimming mode

In the preceding verses, the Arabic word referring to the orbital movement of the sun and moon is *Sabaha*. This, in Arabic language, refers to a movement that comes by itself. Most English translators of the Holy Qur'an have translated *Sabaha* to swimming. This concept of the movement of the sun and moon and other planets is in perfect harmony with the recent knowledge of astronomy. It is inconceivable that a Bedouin Arab, living centuries back, in the most primitive part of the world, could have used such a specific word, i.e., *Sabaha*, for describing the movements of planets without the divine guidance of the Creator of the universe.

#### Miracle No. 48

#### Sun and moon for other planets

He (Allah) is Who  
created the night and the

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَ  
النَّهَارَ وَالشَّمْسَ وَالْقَمَرَ



He merges night into day,  
and He merges day into  
night, and He has  
subjected the sun and the  
moon (to His laws), All  
(bodies) run their courses  
for a term appointed,  
Such is Allah your Lord.

Fatir 35:13

It is not permitted to the  
sun to catch up the moon,  
nor can night outstrip the  
day, all (bodies) swim  
along in (their) orbits.

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يُزِيلُ اللَّيْلَ فِي النَّهَارِ وَ  
يُزِيلُ النَّهَارَ فِي اللَّيْلِ وَ  
سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ  
يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ  
اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ سُورَةُ فَطِيرِ  
١٣ ١٣٥

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ  
تَلْزِكَ الْقَمَرَ وَلَا اللَّيْلُ  
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ  
لَّيْسَ بِجُزْءٍ مِنْ شَيْءٍ سُورَةُ يَاسِينَ ٣٦:٤٠

*Kul* was not fully appreciated by the early commentators of the Holy Qur'an. The astronomers have now discovered that all planets in the universe move in their orbits. Present day commentators of the Holy Qur'an say that the word "*Kul*" refers to this orbital movements of all the planets.

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يُؤَيِّنُ اللَّيْلَ فِي النَّهَارِ وَ  
يُؤَيِّنُ النَّهَارَ فِي اللَّيْلِ وَ  
سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ  
يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ  
الَّذِي يَتَّبِعُ لَهُ الْكَلْبُ سُرْرَهُ نَهْطُ  
١٣:٣٥

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ  
تُزِيلَ الْقَمَرَ وَلَا اللَّيْلُ  
سَالِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ سوره يسين ٣٦:٤٠

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النَّهَارَ وَالشَّمْسَ وَالْقَمَرَ



day and the sun and moon, and all (celestial bodies) swim along, each in its assigned orbit. al-Anbiya, 21:33

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ○

سورة الانبياء ٢١:٣٣

Do not prostrate to the sun and moon, but prostrate to Allah, Who created them. Fussilat 41:37

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ سورة فصلت  
٤١:٣٧

See you not how Allah created the seven heavens, one above another; and made the moon a light in their midst, and made the sun as a (glorious) lamp. Nooh 71:15-16

أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ  
سَبْعَ سَمَوَاتٍ طِبَاقًا ○  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا  
وَجَعَلَ الشَّمْسَ سِرَاجًا ○  
سورة نوح ١٥:١٦-١٧

English grammar uses two forms of pronouns and verbs; one denoting the singular and the other the plural form. Arabic grammar, on the other hand, uses a third form of pronoun and verb which refers only to the dual. This dual form is very distinct from the plural form, which is always used to denote a number more than two. It should be pointed out that the pronouns and the verbs used for the sun and moon in the above verses are not in dual form but in the plural form. The Holy Qur'an thus indicates that the number of the suns and moons in the universe is not two but many more. Recent advancements in astronomy have shown that there are many planets which have more than one moon. There is also evidence that there are other planetary systems, and that these systems have their own suns and moons. It is yet another miracle of the Holy Qur'an that for describing the movement of sun and moon, it did not use the dual form of pronouns and verbs, but used their plural forms, testifying to the recent discoveries of nature.

#### Miracle No. 49

#### Revolution of the planet of earth

You see the mountains and think them firmly fixed, but they drift away as the clouds do, such is the work of Allah,

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً  
وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ط  
صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ



day and the sun and moon, and all (celestial bodies) swim along, each in its assigned orbit. al-Anbiya, 21:33

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ٥

سورة الانبياء ٢١: ٣٣

Do not prostrate to the sun and moon, but prostrate to Allah, Who created them. Fussilat 41:37

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ سورة فصلت  
٣٦: ٣٧

See you not how Allah created the seven heavens, one above another; and made the moon a light in their midst, and made the sun as a (glorious) lamp. Nooh 71:15-16

أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ  
سَبْعَ سَمَوَاتٍ طِبَاقًا ٥  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا  
وَجَعَلَ الشَّمْسُ سِرَاجًا ٥  
سورة نوح ٧١: ١٥-١٦

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صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ



day and the sun and moon, and all (celestial bodies) swim along, each in its assigned orbit. al-Anbiya, 21:33

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ○

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لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ سوره فصلت  
٣١: ٣٤

See you not how Allah created the seven heavens, one above another; and made the moon a light in their midst, and made the sun as a (glorious) lamp. Nooh 71:15-16

أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ  
سَبْعَ سَمَوَاتٍ طِبَاقًا ○  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا  
وَجَعَلَ الشَّمْسُ سِرَاجًا ○  
سوره نوح ١٥: ١٦-١٧

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وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ط  
صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ



Who perfected all things.  
an-Naml, 27:88

شَيْءٍ ۚ سوره النمل ٢٧ : ٨٨

This verse of the Holy Qur'an reveals, by way of mentioning the drifting of the mountains and clouds, that the earth itself moves. It is now established that the earth revolves around its own axis, and also around the sun and completes one revolution around the sun in 365 days.

#### Miracle No. 50

#### Daily rotation of the planet of earth

He draws the night as a veil over the day, each seeking the other in hurried succession. al-A'raf, 7:54

يُغْشِي اللَّيْلُ النَّهَارَ  
يَطْلُبُهُ حَثِيثًا ۚ  
سوره الاعراف ٧ : ٥٤

It is He (Allah), Who  
....draws the night as a  
veil over the day, Behold!

وَهُوَ الَّذِي يَغْشِي اللَّيْلُ  
النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ

verily in these things  
there are signs for those  
who ponder. ar-Ra'd,  
13:3

لَقَوْمٍ يَتَفَكَّرُونَ  
سوره الرعد ١٣ : ٣

And a sign for them is the  
night, we withdraw  
therefrom the day, and  
behold they are plunged  
in darkness. Yaseen  
36:37

وَأَيُّ لَّيْلٍ نَسْلَخُ  
مِنْهُ النَّهَارَ  
فَإِذَا هُمْ مُظْلَمُونَ ۝  
سوره يس ٣٦ : ٣٤

It is not permitted to the  
sun to catch up the  
moon, nor can the night  
outstrip the day, each  
swims along in (its own)  
orbit. Yaseen 36:40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ  
تُزْكَرَ الْقَمَرَ وَاللَّيْلُ  
سَابِقُ النَّهَارِ وَكُلٌّ فِي  
فَلَكَ يَسْبَحُونَ ۝  
سوره يس ٣٦ : ٤٠

The astronomers have now learned that the earth is subjected to two different kinds of movements; One is its annual revolution, which causes changes in weather. The other is its



diurnal rotation, which brings changes of day and night. The Holy Qur'an makes distinct and separate references to these movements. The verse 27:88 refers to the annual rotation of the earth, and the verses 7:54, 13:3 and 36: 37 and 40 refer to the diurnal rotation of earth. At the time the Holy Qur'an was revealed, it was believed that the sun moves, while the earth stands still. Copernicus, in the sixteenth century, was the first to show that the earth also moves. In such facts, as stated by the Holy Qur'an, there are signs for those who ponder. So, with this message, one should ponder and determine whether the Holy Qur'an was compiled by Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) or revealed to him by Allah Subhanahu wa Ta'ala.

### Miracle No. 51

#### Presence of opposite radicals

*Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind, and (other) things of which they have no knowledge. Yaseen 36:36*

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ  
كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَ  
مِنْ أَنْفُسِهِمْ وَمِمَّا لَا  
يَعْلَمُونَ ○ سورة يس  
٣٦:٣٦

Needless to say, the earth produces various minerals. Recent advancements in science have established that all minerals are composed of either a positively or negatively charged sub-atomic particles. The Holy Qur'an revealed this fact by stating that all things produced by the earth are created in pairs. In addition to minerals, even water that the earth produces is composed of opposite radicals. Water consists of two opposite charged radicals, i.e., a positively charged radical of hydrogen and a negatively charged radical of oxygen. The Holy Qur'an, in the above verse, also refers to the things that were unknown to mankind at the time of its revelation and states that they also exist in pairs. This reference to unknown things also existing in pairs may be explained by the discovery of bacteria. They were unknown to mankind at the time this verse was revealed. It is amazing to note that all bacteria are classified into only two broad classes known as gram positive or gram negative. One can then easily conclude that the mystery of pairing, males and females, or opposite electrical charges runs through all creations, including the things that were unknown to mankind at the time of the revelation of the Holy Qur'an. This is exactly what the Holy Qur'an states. Let us once more ask ourselves: Could a man like Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) who could not even sign his name be the author of the Holy Qur'an, or it is a book revealed to him by Allah, the All-Knowing, and All-Wise?

### Miracle No. 52

#### Presence of sub-atomic particles



The unbelievers say:  
Never to us will come the  
Hour (the day judgment);  
Say: Nay! By my Lord! it  
will surely come upon you  
by Him, Who knows the  
unseen, not an atom's  
weight, or less than or  
greater (than atom),  
escapes Him in the  
heavens and or in the  
earth, but it is in a clear  
record. Saba 34:3

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا  
السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي  
لَتَأْتِيََنَّكُمْ عَلِيمُ الْغَيْبِ ۚ لَا  
يَعْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي  
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا  
أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ ۚ  
فِي كِتَابٍ مُبِينٍ ۝

سوره سبا ۳۴ : ۳

The Arabic word used in this verse is *Zarrah*. Abdullah Yusuf Ali, Mohsin Khan, and Marmaduke Pickthal have translated *Zarrah* as an atom. At the time, this verse was revealed, a *Zarrah* was the smallest known particle to mankind. The Holy Qur'an in this verse states the presence of particles smaller than *Zarrah* or atom. Recent discoveries in physics have shown that an atom can be broken into smaller units. The Holy Qur'an acknowledged this fact more than 1,400 years before the physicists could discover it.

## Miracle No. 53

## Conquest of the space

O assembly of jinn and  
men! If it be that you can  
pass beyond the zones of  
the heavens and the  
earth, then pass (them);  
you will never be able to  
pass them, except with  
some authority (from  
Allah). ar-Rahman, 55:33

يَمَعْشَرِ الْجِنَّ وَالْإِنْسِ إِنِ  
اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ  
أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ  
فَأَنْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا  
بِإِذْنِ رَبِّ ۝ سوره الرحمن ۵۵ : ۳۳

The verbal translation of this verse needs some explanation. The word "if" in English denotes a condition that is either possible or impossible. The Arabic language, however, uses more than one word for "if". When the word used is *Lau*, it denotes a condition that is impossible. When the word used is *in*, it denotes a condition that is possible. The Holy Qur'an in this verse used the word *in* and not *Lau*. The Holy Qur'an therefore suggests that there exists a possibility that man would one day penetrate the zones of the heavens and the earth. It should also be noted that the following verse also mentions the penetration



of space, but uses the word *Lau*.

Even if We opened unto them a gate to Heaven and they were to continue ascending therein, they would say: Our eyes have been intoxicated, Nay, we have been bewitched by sorcery. al-Hijr, 15:14-15

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ  
السَّمَاءِ فَظَلُّوا فِيهِ  
يَعْرُجُونَ ۝ لَقَالُوا  
إِنَّمَا سَكِرَاتُ أَبْصَارِنَا بَلْ  
نَحْنُ قَوْمٌ مَّسْحُورُونَ ۝

سوره الحجر ١٥: ١٢-١٥

The verse refers to the unbelievers in Makkah and states that even if they could penetrate the heavens, they would not believe in the message of Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*). The word used in this verse is *Lau*, which speaks of the possibility that would not take place. History has shown that the unbelievers of Makkah witnessed numerous miracles of Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), but did not believe in the message that he brought for them.

There is a further point to be noted about the earlier quoted verse. It uses the Arabic word *Tanfidu*, the root of which is *Nafada*. This is followed by the Arabic word *Min*. According to the Arabic dictionary, the phrase means, "to pass right through and come out on the other side of a body." It therefore suggests a deep penetration and emergence at the other end of a body. This exactly is what mankind has now achieved in the conquest of space. An object leaves the gravity of the earth and emerges

out of it in the space. Thus, the Holy Qur'an used the most appropriate words to describe the phenomenon of the conquest of space. Here again, such a specific scientific description can not be attributed to the mere imagination of an unlettered man who lived more than fourteen centuries ago.

#### Miracle No. 54

##### Expansion of the universe

With power did We  
construct the heaven,  
verily, We are  
(continuously) expanding  
it. az-Zariyat, 51:47

وَالسَّمَاءَ بَنَيْنَاهَا يَافَعِدٍ  
إِنَّا لَمُوسِعُونَ ۝

سوره الذاريات ٥١: ٤٧

It was only after the development of the radio telescope in 1937 that the necessary details of the expansion of the universe were observed and established. Out of these observations astronomers have now presented the so called "Hubbell Constant" theory, which gives the quantity currently used to gauge the rate at which the universe is expanding. The issue now is not whether the universe is expanding or not, it is rather the rate at which the universe is expanding. The fact that when the Holy Qur'an was revealed mankind did not have even the faintest idea about these things, is yet another miracle of the Holy Qur'an.

The preceding pages give numerous observations of natural



phenomena. When the Holy Qur'an was revealed, these observations were considered mysteries. Fourteen centuries of advancement in science and technology has now proved these observations to be facts and not mysteries. It is very important to recall that these observations were given to mankind by an unlettered man, Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), who could not read and write. The atheists say that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) wrote these observations in the Holy Qur'an using his wild imagination. Jews and Christians, on the other hand allege that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) copied these things from the Old and New Testament. The fact, however, is that these observations do not belong even to the period when the Holy Qur'an was revealed. Moreover, these observations are not present in either the Old or New Testament. One should therefore question the source of this knowledge to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). Did he conceive all of these observations using his wild imagination, or were they revealed to him by the All-Knowing and All-wise Allah Subhanahu wa Ta'ala? The most rational answer is that Allah Subhanahu wa Ta'ala revealed these facts to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam).

Now have come to you  
from your Lord, proofs  
(in the Holy Qur'an, to  
open your eyes), If any  
will see (the truth), it will  
be for (the good of) his  
own soul, If any will be  
blind, it will be of his  
own (harm). Say (O

تَذْجَاءُ كُمْ بَصَائِرُ مِنْ  
رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ  
وَمَنْ عَمِيَ فَعَلَيْهَا - ط  
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۝

Muhammad) I am not  
(here) to watch over your  
actions (whether you  
accept or reject this  
proof). al-An'am, 6:104

سورة الأنعام ١٠٤



## CHAPTER SIX

### Discoveries In Animal and Plant Kingdoms

The Holy Qur'an describes numerous facts relating to the animal and plant kingdom that were unknown to mankind at the time the Holy Qur'an was revealed. Recent advancements in science and technology have confirmed these statements of the Holy Qur'an. The Holy Qur'an states:

*(O Muhammad) You were not (able) to recite a book before this (Holy Qur'an was revealed to you), nor were you (able) to write (this Book) with your right hand. In that case, indeed, the followers of falsehood might have doubted*

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ  
كِتَابٍ وَلَا تَخْطُ بِيَمِينِكَ  
إِذَا أَلَّزْتَابَ  
الْمُبْطِلُونَ ۝

*(about the Holy Qur'an).*  
(al-Ankabut, 29:48).

سوره العنكبوت ٢٨ ١٢٩

No one ever doubted this statement of the Holy Qur'an about Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). Amazingly both the Muslims and non-Muslim historians acknowledge that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) could not read or write. One should then reason out the source of this immense and mysterious knowledge of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). Had he acquired his knowledge by his personal intelligence and imagination, some of the statements of the Holy Qur'an would have contradicted the discoveries of nature. The fact, however, is that not a single statement in the Holy Qur'an has yet been found to be contrary to any of the discoveries of science. All scientific discoveries in various disciplines, including the most recent discoveries in the animal and plant kingdom parallel the truth contain within the statements of the Holy Qur'an.

Even the most minute details of the animal and plant kingdom, for example bacteria, are present in the verses of the Holy Qur'an. The human mind, at the time when the Holy Qur'an was revealed, could not even imagine such microscopic details of life. Recent advancements in science and technology has enabled mankind not only to understand but to appreciate the various facts of life addressed in the Holy Qur'an. It is therefore all the more logical to conclude that the Holy Qur'an is a Divine revelation from Allah the All-Wise and All-Knowing. Furthermore, Allah Subhanahu wa Ta'ala put such eternal truths in His Book so that people of wisdom could ponder over them and accept the Holy Qur'an as a Divine Message from their Lord. Following are a few of the most evident miracles of the



Holy Qur'an regarding discoveries in the animal and plant kingdoms.

### Miracle No. 55

#### Origin of life in water

Do not the unbelievers see that....We made from water every living thing, Will they not then believe? al-Anbiya, 21:30

أَوَلَمْ يَرَى الَّذِينَ كَفَرُوا  
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ  
حَيٍّ أَفَلَا يُؤْمِنُونَ ○  
سورة الانبياء ٢١ : ٣٠

And Allah created every animal from water, of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four legs; Allah creates what He wills, for

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ  
فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنٍ  
وَمِنْهُمْ مَنْ يَمْشِي عَلَى  
رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي  
عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ

verily Allah has power over all things; We have indeed sent down (in this Holy Qur'an) signs (proofs) that make things clear. an-Noor, 24: 45-46

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
لَقَدْ أَنْزَلْنَا  
آيَاتٍ مُبَيِّنَاتٍ  
سورة النور ٢٤ : ٢٥-٢٦

It is He (Allah) Who created man from water, He then has established a relationship of lineage and marriage; for your Lord has power (over all things) al-Furqan, 25:54

وَمَوْالدَّيُّ خَلَقَ مِنَ الْمَاءِ  
بَشَرًا جَعَلَهُ نَسَبًا وَصِهْرًا  
وَكَانَ رَبُّكَ قَدِيرًا ○  
سورة الفرقان ٢٥ : ٥٤

The origin of life from water is now such a basic fact that it is accepted without hesitation. This unfortunately could blur our appreciation for these verses. The Arabian Peninsula, where Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) was born, is a total desert; it does not have a single lake or river. These verses describe a phenomenon that is nonexistent in the Arabian Peninsula now or at the time of Muhammad RasulAllah (sall



Allahu 'alaihi wa sallam), yet it conforms with our current knowledge of science.

### Miracle No. 56

#### Existence of microscopic life

And cattle He created for you, from them you derive warmth, and numerous benefits, and of their (meat) you eat.... And (He has created) horses, mules and donkeys, for you to ride and (also) as an adoration, and He created (other) things of which you have no knowledge. an-Nahl, 16:5,8

Glory be to Allah, Who

وَالْأَنْعَامَ خَلَقَ لَكُمْ فِيهَا  
دِفْءٌ وَمَنَافِعُ وَمِنْهَا  
تَأْكُلُونَ ○

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ  
لِتَرْكَبُوهَا وَزِينَةً  
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ○

سوره نحل ١٦: ٥ - ٨

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ

created in pairs all things that the earth produces, as well as, their own kind, and (other) things of which they have no knowledge. Yaseen 36:36

كُلُّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَ  
مِنْ أَنْفُسِهِمْ وَمِمَّا لَا  
يَعْلَمُونَ ○  
سوره يس ٣٦: ٣٦

Both of these verses clearly mention the existence of life forms unknown to mankind when the Holy Qur'an was revealed. The invention of microscope has now enabled the human eye to see the mysteries of the newly discovered forms of life such as bacteria and viruses. The Holy Qur'an declared their existence long before mankind could discover them.

### Miracle No. 57

#### Existence of animal communities.

There is not an animal (that lives) on earth, nor a being that flies on its wings, but (forms) communities like you, nothing have We omitted

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ  
وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ  
إِلَّا أُمَّةٌ أَمْثَلَكُمْ ط  
مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ



from the Book, then unto  
their Lord they (all) shall  
be gathered in the end.  
al-An'am, 6:38

شَيْءٍ تَقَرَّ إِلَى رَبِّهِمْ  
يُحْشَرُونَ ○ سورة الأنعام  
٣٨:١٦

We should recall that the Arabian Peninsula, being a desert, does not have a rich animal or bird life. Needless to say Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) had very little opportunity to observe the life styles of different animals and birds. The Holy Qur'an yet describes a phenomenon that has been recently established by a study of animal and bird ecology, that is, all animals and birds form and live in distinct communities. Again, we should reason out the origin of such knowledge, revealed in the Holy Qur'an fourteen centuries ago. It is inconceivable that a man could imagine a thing that he has not observed in his life, and yet his imagination be completely correct. It thus follows that Allah Subhanahu wa Ta'ala alone is the source of this knowledge to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) and that the Holy Qur'an is Allah's divine message to mankind

#### Miracle No. 58

##### Existence of opposite pairs in all creations

Glory be to Allah, Who  
created in pairs all things  
that the earth produces,

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ  
كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ

as well as, their own  
kind, and (other) things  
of which they have no  
knowledge. Yaseen 36:36

وَمِنْ أَنْفُسِهِمْ ذُرِّيًّا  
يَعْلَمُونَ ○ سورة يس  
٣٦:٣٦

The Holy Qur'an in this verse states the presence of opposite pairs in all forms of life, including the forms which were unknown to mankind at the time of Holy Qur'an's revelation. Recent advancements in science have shown that not only all animals, and plants but bacteria also have an opposite pair or strain. This verse, which clearly states a fact that was unknown to previous generations, and has been recently discovered, could have come only from the All-Knowing Allah Subhanahu wa Ta'ala

#### Miracle No. 59

##### Reproduction by fertilization

And that He (Allah)  
created the two spouses,  
the male and female;  
from a drop (of semen)  
when it is poured forth.  
an-Najm, 53:45-46

وَأَنَّهُ خَلَقَ الذَّوْجَيْنِ  
الذَّكَرَ وَالْأُنثَى ○  
مِنْ نُّطْفَةٍ إِذَا تُمْنَى ○  
سورة النجم ٥٣:٢٥-٢٦



The act of fertilization among all animals is now an established fact of the science. At the time, when the Holy Qur'an was revealed, the mankind did not have the slightest knowledge of the process of fertilization among animals. Allah the All-Wise and All-Knowing revealed this information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) far before the mankind could discover it.

### Miracle No. 60

#### The source of milk

Verily in cattle, there is lesson for you; We give you to drink of what is inside their bellies coming from a conjunction between the contents of the intestine and blood, a milk, pure and pleasant for those who drink it. an-Nahl, 16:66 (Translation by Maurice Bucaille)

سُقِيَكُمْ مِمَّا فِي بُطُونِهِ  
مِنْ بَيِّنٍ فَرِيٍّ دَدِمٍ  
لَبَنًا خَالِصًا سَائِغًا  
لِلشَّرِبِينَ ○  
سوره النحل ١٦ : ٦٦

The Holy Qur'an here describes the biological process in the mammals which brings together the contents of the intestine and the blood at the level of the intestinal wall, which produces milk. This is in perfect harmony with recent discoveries made in the physiology of the digestive system of mammals. Such minute and specific knowledge was totally unknown to mankind at the time when the Holy Qur'an was revealed to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam).

### Miracle No. 61

#### The source of honey

And your Lord inspired the bee, saying: Take your habitations in hills, on trees, and in (men's) habitations. Then eat of all fruits, and follow the way of your Lord made easy (for you); There comes forth from their bellies, a drink of varying colors wherein is healing

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ  
اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا  
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ  
ثُمَّ كُنِ مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي  
سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ  
مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ  
أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ



for men; Verily, in this is  
indeed a sign for the  
people who think. an-  
Nahl, 16:68-69

فِي ذَلِكَ لَآيَةٌ لِّقَوْمٍ يَتَفَكَّرُونَ  
سوره النحل ٦٨ - ٦٩

It should be pointed out that the Arabic language uses two forms of verbs, one for the male and the other for the female gender. The Holy Qur'an, in this verse, uses the female form of the verb. The Holy Qur'an thus clearly states that the female bee is entrusted with the task of collecting the food and making the honey. It should also be added that the difference between the male and female bee is so minute that only an expert can discern it. Needless to say Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) was not an expert entomologist and could not discern between the male and female bee. The popular belief about bees for centuries was that the bees that one typically sees are male bees and that they go home to answer to a king bee. Recent advancements in entomology have shown that female bees fly around and go home to answer to a queen bee. This information, however, was already present in the Holy Qur'an for more than fourteen centuries.

### Miracle No. 62

### Existence of gender in all plants

And it is He (Allah Who

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ

spread out the earth, and  
set thereon mountains  
standing firm, and  
(flowing) rivers; and  
fruits of every kind He  
made in pairs, two and  
two; He draws the night  
as a veil over the day;  
Behold! verily, in these  
things there are signs for  
those who consider. ar-  
Ra'd, 13:3

فِيهِمَا رَوَاسِي وَانْهَارًا وَمِنْ  
كُلِّ الثَّمَرَاتِ جَعَلَ فِيهِمَا رُجُوعَيْنِ  
اتَّخَذَ لِنَفْسِهِ اللَّيْلَ تَغْشَاءَ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ  
سوره الرعد ١٣ : ٣

Who made for you earth  
like a carpet spread out,  
and has opened roads  
therein, and has sent  
down water from the sky?  
With it have We produced  
diverse pairs of plants,  
each separate from the  
other. Taha 20:53

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا  
وَسَلَكَ لَكُمُ فِيهَا سُبُلًا وَ  
أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهَآزُوا جَاثِينَ تَبَاتِ  
شَتًى ٥٣  
سوره طه ٥٣ : ٥٣



O mankind! if you have doubt about resurrection, (then consider)..... earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs.

al- Hajj: 22:5

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ  
مِّنَ الْبُعْثِ ..... وَتَرَى الْأَرْضَ  
فَإِمْدَادًا فَإِذَا أَنْزَلْنَا عَلَيْهَا  
الْمَاءَ اهْتَرَتْ وَرَبَتْ وَأَنْبَتَتْ  
مِنْ كُلِّ زَوْجٍ بَهِيجٍ  
سوره الحج ٢٢: ٥

He created the heavens without any pillars that you can see....We sent down rain from the sky, and produced on the earth every kind of noble species in pairs. Luqman 31:10

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا  
وَالْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ  
يَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ  
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُ  
فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ  
سوره لقمان ٣١: ١٠

Glory to Allah, Who created in pairs all things that the earth produces. Yaseen 36:36

مَبْجُونِ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا  
مِمَّا تَنْبُتُ الْأَرْضُ وَمِمَّنْ أَنْفُسِهِمْ  
بِمَثَلٍ لَا يَعْلَمُونَ  
سوره يس ٣٦: ٣٦

These verses, which were revealed more than fourteen centuries ago, explicitly declare the presence of sexes in the plants. Botanists discovered this fact only 100 years ago. Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) was not an expert botanist. It is obvious that Allah Subhanahu wa Ta'ala revealed this information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), so that people endowed with intelligence and wisdom could ponder over these signs and accept the Holy Qur'an as the divine guidance for mankind.

### Miracle No. 63

#### Process of fertilization by wind

It is We Who send the fertilizing winds, then We send down water from the sky, and then We give it to you to drink, you are not the one who hold

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا  
مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمْ مَوْجِبُ  
وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ



*the store of this wealth.*

al-Hijr, 15:22

سورة الحجر ٢٢ : ١٥

Wind is one of the most effective means of spreading pollens, thereby causing fertilization in plants. This, again is one of the recent discoveries in botany. Allah Subhanahu wa Ta'ala, however, revealed this information in His book long before the modern-day botanists could discover it.

The preceding pages presented the verses of the Holy Qur'an that deal with the mysteries of the animal and plant kingdom. These verses discussed such specific topics as: the origin of all forms of life from water, the existence of microscopic forms of life, the existence of animal communities, the existence of opposite pairs in all forms of life, the reproduction among animals by fertilization, the source of milk, the source of honey, the existence of genders in all plants, and the fertilization in plants by wind. The human mind for centuries could not fully comprehend these verses, and simply accepted them as the mysteries of the Holy Qur'an. Recent advancements in science and technology have enabled mankind to explain these verses as the manifestation of Allah's absolute knowledge and wisdom. The fact that these verses were present in the Holy Qur'an long before mankind possessed the scientific basis to comprehend and explain them, further confirms the miraculous nature of the Holy Qur'an. It is obvious that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), who neither had the knowledge nor the means to discover this knowledge could have put these verses in the Holy Qur'an. Allah, the Almighty, the All-Knowing, and the All-Wise put such verses in the Holy Qur'an so that men of knowledge and understanding may accept His Book as the Divine Message, and follow its commandments.

And say: (O Muhammad!)  
to polytheists and pagans  
etc.) All the Praise and  
thanks be to Allah, He  
(Allah) will soon show  
you His sign (in  
yourselves and in the  
universe), and you shall  
recognize them; (and  
behold!) Your Lord is not  
unaware of the things  
that you do. an-Naml,  
27:93

Had We (Allah) sent down  
this Holy Qur'an on a  
mountain, you would  
surely have seen it  
humbling itself and  
rendering asunder by the  
fear of Allah; Such are  
the parables which We  
forward to mankind that

وَقُلِ  
الْحَمْدُ لِلَّهِ سَيُرِيكُمْ  
آيَاتِهِ فَتَعْرِفُونَهَا ۚ  
وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ۝

سورة النمل ٩٣ : ٢٧

لَوْ أَنزَلْنَاهُ الْقُرْآنَ عَلَى  
جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا  
مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ  
الْأَمْثَالُ نَضِيبُهَا لِلنَّاسِ  
لَعَلَّهُمْ يَتَفَكَّرُونَ ۝



## Chapter Six

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they may reflect. al-

Hashr, 59- 21

سورة الحشر ٥٩: ٢١

## CHAPTER SEVEN

### Discoveries In Human Beings

Being the divine revelation from Allah Subhanahu wa Ta'ala, The Holy Qur'an contains the most perfect, the most comprehensive, and an infinite knowledge for the mankind. It excels and surpasses all levels of human knowledge irrespective of time and space. Each generation of mankind has discovered new facts in nature realizing only later that they were already present in the Holy Qur'an. Let us remember that the Holy Qur'an is neither a book of science nor a book of mystery. Its basic purpose is not to solve the mysteries of nature but to serve as a source of guidance, testing and salvation of mankind.

Recent advancements in various fields of human bio-sciences e.g. physiology, anatomy and embryology etc., have revealed numerous facts regarding the human body. None of these discoveries of science contradicts a single verse of the Holy Qur'an. Miraculously, all of these discoveries are in perfect harmony with the text of the Holy Qur'an. Moreover, the terms used by the Holy Qur'an to describe these phenomena are more specific and accurate than the terms used by the scientists. It should also be noted that the scientists often use different terms to describe the same phenomenon. Thus, these terms keep on changing with the advancement of human knowledge. It is yet another miracle of the Holy Qur'an that the terms used by the Holy Qur'an are universal, and contain the most accurate and comprehensive description of all human phenomena. A classic

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example showing this fact is in the textbook of human embryology by Professor Keith Moore, of the University of Toronto, Canada. In his later edition, he changed the scientific terms of his text in accordance with the terms of the Holy Qur'an.

Needless to say, the earlier generations of Muslims accepted these Qur'anic terms and verses as the mysteries of the Holy Qur'an. As scientific knowledge grew, each successive generation of Muslims was able to explain a few of these terms and verses; thus changing the mysteries of the Holy Qur'an into the facts of knowledge. This has been a living miracle of the Holy Qur'an for the past fourteen centuries. The following few verses testify to the miracles of the Holy Qur'an in relation to the human body.

### Miracle No. 64

#### Respiration at higher altitudes

Those whom Allah wills  
to guide, He opens their  
breasts to Islam; Those  
whom He wills to leave  
straying, He makes their  
breasts closed and  
constricted as if they  
have to climb up (to high

مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ  
صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ  
أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ  
ضَيِّقًا حَرَجًا كَأَنَّهُ يَصْعَدُ  
فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ

altitudes) in the skies. عَلَى الَّذِينَ لَا يُؤْمِنُونَ  
al-An'am, 6: 125

سورة الأنعام ١٢٥

We are now able to explain this verse on the basis of our knowledge of air pressure. It is now common knowledge that air pressure at higher altitudes is lower than that at sea level. Earth is surrounded by a blanket of air. Human lungs operate via a pressure gradient, i.e., a difference between the pressure outside of lungs and the pressure inside of lungs. When this gradient decreases, as it does at higher altitudes, it becomes more difficult to breath. This leads to the feeling of the constriction of the heart as stated in this verse of the Holy Qur'an. Because there are no high mountains in the Arabian Peninsula, it is obvious that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) never experienced this problem in breathing. Yet the Holy Qur'an describes this phenomenon, though observed neither by Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) nor by any other person who lived around him.

### Miracle No. 65

#### Specificity of fingerprints

Does man think that We  
(Allah) cannot assemble  
his bones? Nay, We are  
able to put together in  
perfect order (even) the

أَيَحْسَبُ الْإِنْسَانُ أَنْ لَنْ  
نَجْمَعَ عِظَامَهُ ۚ بَلَىٰ قَدْ رَيْنَا  
عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ  
سورة القيامة ٢٥: ٣-٢



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عَلَى الَّذِينَ لَا يُؤْمِنُونَ ۝

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عَلَىٰ أَنْ تُسَوِّيَ بَنَانَهُ ۝  
سورة القيامة : ٣٠-٣١



very tips of his fingers.

al-Qiyamah, 75:3-4

It is now an established fact that each human being has his own unique fingerprint. It is for this reason that countries like Russia maintain the finger print records of all of its citizens. The differences between finger prints of individuals are so specific and subtle that only experts with sophisticated instruments can identify them. It is another miracle of the Holy Qur'an that it stated this fact long before the human mind could even conceive it.

### Miracle No. 66

#### Presence of sensory nerves in the skin

Those who reject Our Signs, We (Allah) shall soon cast them into the fire; As often as their skins are roasted through, We shall change them for fresh skin, that they may taste the

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا  
سَوْفَ نُصْلِيهِمْ نَارًا  
كُلَّمَا نَضِجَتْ جُلُودُهُمْ  
بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا  
لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ

penalty (of fire); For Allah is Exalted in Power, Wise. an-Nisa, 4:56

كَانَ عَزِيزًا حَكِيمًا ۝

سوره النسا ٥٦:٤

This verse states that Allah Subhanahu wa Ta'ala will replace the skin of the inmates of Hell so that they may taste the penalty of Fire again and again. In other words, this verse explains that the feeling or sensation of pain is localized to the skin. Human anatomist have now shown that sensory receptors of pain are located in the skin. Consequently, partial skin burns are very painful as the receptors in deep skin are still intact. On the other hand, complete skin burns are painless as this destroys the receptor nerves as well. It is an evident miracle of the Holy Qur'an that it describes such minute details of anatomy of skin, when it states: *As often as their skins are roasted through, We shall change them for fresh skin, that they may taste the penalty.*

### Miracle No. 67

#### Sensory nerves and the intestine

A parable of the Garden which the righteous are promised: In it are rivers of water incorruptible;

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ  
فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ



rivers of milk of which the taste never changes, rivers of wine, a joy to those who drink; and rivers of honey pure and clear; In it there are for them all kinds of fruits, and grace from their Lord; (can those in such bliss) be compared to such as shall dwell for ever in the Fire (of Hell), and be given to drink boiling water, that will cut up their intestine (to pieces).

Muhammad 47:15

Professor Keith Moore in his textbook "The Developing Human" explains this verse as follows: "The punishment by cutting the intestine is also consistent with our knowledge of the sensation present in the intestine. Thermal receptors are not present in the intestine. Thus, it is not boiling water alone that is mentioned in this verse. It is also known that if the intestine is perforated, the contents leak into the highly sensitive peritoneal

وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
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وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ  
وَالَّذِينَ لَبِثُوا لَمْ يَتَغَيَّرْ طَعْمُهُمْ

سوره محمد ٤٧: ١٥

cavity. The somatic receptors in the peritoneal cavity are then stimulated. This leads to sensation of the severest pain in the human body. Needless to say Muhammad Rasûl Allah (sall Allahu 'alaihi wa sallam) could have not possibly possessed or obtained such specific knowledge of the human body, given the time and place of his existence.

### Miracle No. 68

#### Menstrual Cycle

Allah knows what any female bears; He knows well to what extent the wombs may decrease and to what extent they may increase; To Him every thing is well measured and balanced. ar-Ra'd, 13:8

اللَّهُ يَعْلَمُ تَحِيْلُ كُلِّ أُنْثَىٰ  
وَمَا تَقْيِضُ الْاَرْحَامُ وَمَا  
تَزِدَادُوْنَ وَكُلُّ شَيْءٍ  
عِنْدَهُ بِمِقْدَارٍ

سوره الرعد ١٣: ٨

The phenomenon of menstruation, for a common person, is just the passage of blood and tissue in a woman once every month. Only an anatomist or a gynecologist can tell what is



happening in the uterine cavity of a woman. They have now discovered that the endometrial layer of the uterus undergoes monthly cyclic changes, which are responsible for the menstrual cycle. At the beginning of the cycle it is 0.5 m.m. thick. Under the effect of hormones secreted by the ovaries, the endometrium grows and reaches a thickness of 5-6 mm. When it reaches its pinnacle, and the fertilization does not take place, the whole endometrium is shed out leaving the basal layer. This process of increase and decrease in the endometrial thickness is accompanied by bleeding, resulting in the menstrual flow. This is exactly what the Holy Qur'an states in this verse i.e., the decrease and the increase of the wombs. Who besides Allah Subhanahu wa Ta'ala could have put such miraculous information in the Holy Qur'an?

### Miracle No. 69

#### Site of formation of human gonads

Let man then observe out of what he has been created; he has been created out of gushing water (ejaculated fluid) which comes out from the vertebral columns and the ribs; He (Allah) can get him back to life on the Day when all secrets will

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ  
خُلِقَ مِنْ مَّاءٍ دَافِقٍ  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ  
وَالْتَرَائِبِ ۝ إِنَّهُ عَلَى  
رَجْعِهِ لَقَادِرٌ ۝ يَوْمَ  
تُبْلَى السَّرَائِرُ ۝

be laid bare. at-Tariq,

سوره الطارق ٩-٥

86: 5-9

The early commentators of the Holy Qur'an could not fully appreciate the contents of these verses. Now it is well-known that gonads appear in the region where the loins develop at maturity. The genital ridges make their first appearance in a four week embryo on each side of the middle line between mesonephros and the dorsal mesentery. The gonads, once formed become differentiated into male or female by the seventh or eighth week. The gonads then start a process of descent; the female gonads or ovaries, stop in the pelvis, while the male gonads or testes, continue their descent before birth to reach the scrotum outside the body, through the inguinal canal. However, the urine supply, the blood supply, and the lymphatic drainage remains, even in the adult, connected to the same area cited in the Holy Qur'an, i.e., between the vertebral column and the ribs. Furthermore, the testicular arteries come from the abdominal aorta at the level of the second lumbar vertebra. The right testicular vein drains into the inferior vena cava, while the left drains into the left renal artery which represents the same level as cited by the Holy Qur'an. The embryologists have only recently discovered these minute details that were already present in the Holy Qur'an for centuries.

### Miracle No. 70

#### Determination of sex by the male

He (Allah) creates the  
pairs, male and female

وَ أَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى



from a drop of semen  
when it is emitted. an-  
Najm, 53:45-46

وَالْأُنْثَىٰ ۝ مِنْ نُّطْفَةٍ  
إِذَا تَمَّتْ ۝ سوره النجم  
٥٣: ٢٥-٢٦

And He (Allah) out of  
semen made both sexes,  
the male and female. Is  
He (Allah) not then able  
to bring the dead back to  
life. al-Qiyamah, 75:39-  
40

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنْثَىٰ ۝ أَلَيْسَ ذَلِكَ  
بِقَدِيرٍ عَلَىٰ أَنْ يَحْيِيَ الْمَوْتَىٰ ۝  
سوره القیامه ٣٩: ٣٩-٤٠

These verses very clearly state that the sex of the newborn is determined by the male. It is common knowledge that semen is the fluid ejaculated from the males during the sexual act, and that females do not have such ejaculated semen. The male sperm carries either an X or Y chromosomes; whereas the female ovum carries two identical XX chromosomes. If the male sperm carrying the X chromosome, combines with the female X chromosome, it leads to the formation of a set of XX chromosome, resulting in the formation of a female. If, on the other hand, the male sperm carrying the Y chromosome combines with the female X chromosome, it leads to the formation of a set of XY chromosome, resulting in the formation of a male. Hence, the sex of the newborn is always determined by the male sperm. The Holy Qur'an stated this fact by using the words "ejaculation", a phenomenon associated with only males.

## Miracle No. 71

## Mystery of the ear

Say: "Who provides you  
from the sky and from the  
earth? Or Who is it that  
has power over hearing  
and sight? Yunus 10: 31

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ  
وَالْأَرْضِ أَمَّنْ يَمْلِكُ  
السَّمْعَ وَالْأَبْصَارَ -  
سوره یونس ٣١: ٣١

And pursue not that of  
which you have no  
knowledge; for every act  
of hearing, or seeing or  
heart will be inquired  
into. al-Isra, 17: 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ  
كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ۝  
سوره الاسراء ١٧: ٣٦

Verily it is He (Allah)  
Who has created man  
from a drop of mingled

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ  
أَمْشَاجٍ ۝ نَبْتَلِيهِ



fluid in order to try him;  
so He (Allah) gave him  
(the gifts of) hearing and  
sight. *al-Insan, 76:2*

بَخَلْنَا هُ سَمِيعًا  
بَصِيرًا  
سوره الانسان ٢:٤٦

It should be noted that in these verses and wherever the faculties of hearing, sight, and understanding are mentioned in the Holy Qur'an, the faculty of hearing is always mentioned before other faculties. It is a well-known fact that human learning is largely dependent on the faculty of hearing more than anything else. A child born blind may be seriously handicapped, but may learn the things with little difficulty. On the other hand, a child born deaf has a very hard time learning anything. The Holy Qur'an thus emphasizes the importance of the faculty of hearing over any other faculty.

It should also be noted that the Holy Qur'an always uses a singular form of the word *Sama* for the faculty of hearing, while it uses a plural form for the word *Basara* for the faculty of sight. Recent studies have shown that visual center in the brain known as the occipital lobe is in duplicate, while the hearing center is regarded as a single unit. Such specific use of words is yet another miracle of the Holy Qur'an.

Furthermore, it should also be pointed out that ears in the fetus are developed as early as the twenty second day of pregnancy and are fully functioning as early as the fourth month of pregnancy. The fetus can then hear the voices of the rumbling of mother's stomach, and the sound she makes while eating and drinking. Moreover, the fetus can also hear the external sounds of his mother's environment. Thus the faculty of hearing is developed and functioning in a newborn much before

the other faculties of life. This could explain the reason the Holy Qur'an mentions the faculty of hearing before any other faculty of life. The Sunnah also teaches us that as soon as the child is born, we should proclaim Adhan in the ears of the new born.

### Miracle No. 72

#### Sequence of development of human organs

(O Muhammad!) Ask them: Have you ever considered this: If Allah were to take away your hearing and your sight and set a seal on your hearts, is there a god other than Allah Who could restore them to you?" See! how variously We explain the signs; Yet they turn away. *al-An'am, 6: 46*

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ  
سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ  
عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ  
اللَّهِ يَأْتِيكُمْ بِهِ ۚ انْظُرُوا  
كَيْفَ نُصَرِّفُ الْآيَاتِ  
ثُمَّ هُمْ يَصْدِفُونَ ۝  
سوره الانعام ٣٦:٤٦



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fluid in order to try him;  
so He (Allah) gave him  
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## 150 Evident Miracles of the Holy Qur'an

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سَمْعَكُمْ وَبَصَارَكُمْ وَخَمَّ  
عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ  
اللَّهِ يَأْتِيكُمْ بِهِ - النَّظْرُ  
كَيْفَ نَضْرِبُ الْآيَاتِ  
ثُمَّ هُمْ يَصْدِفُونَ

سورة الانعام ٢: ٣٦



And Allah has brought you forth from your mothers' wombs knowing nothing, but He has endowed you with (faculties of) hearing, sight, and mind so that you may be grateful to Allah. an-Nahl, 16:78

It is He Who created for you (faculties of) hearing and sight, feeling and understanding, (yet) little thanks you give (to Allah). al-Mu'minoon, 23:78

These verses describe three important faculties that Allah Subhanahu wa Ta'ala has given to mankind. It should be noted that the Holy Qur'an always describes these faculties in a certain sequence. First it describes the faculty of hearing, then the faculty of sight and then faculty of feeling and understanding. To a casual reader this may not have a significance. An embryologist Dr. Keith Moore noted this sequence. In an article in the *Journal of Islamic Medical Association* he pointed out that during the embryonic development, the primordia of internal ears appears first, then the primordia of eyes, and then

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ  
أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا  
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ لَعَلَّكُمْ  
تَشْكُرُونَ ۝ سورة النحل ١٦:٧٨

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ط  
قَلِيلًا مَّا تَشْكُرُونَ ۝  
سورة المؤمنون ٢٣: ٤٨

the primordia of brain, the center of feeling and understanding. Praise and thanks be to Allah Subhanahu wa Ta'ala who gave us a Book with such everlasting wisdom and wonder.

The miracles mentioned in this chapter are an addition to the testimonies presented in the earlier chapter that the Holy Qur'an is a Divine Book revealed by Allah, the All-Knowing creator and sustainer of the universe and the mankind. Neither Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) nor the generation that lived at that time had the knowledge or the capability of obtaining the knowledge described in the Holy Qur'an concerning human biology. In fact the scientific knowledge contained in the Holy Qur'an concerning human biology has been discovered by mankind only recently. Thus it is a living miracle of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) that Allah Subhanahu wa Ta'ala through him gave to mankind a book, the Holy Qur'an, which has such meticulous human facts as: difficulty in respiration at higher altitudes, specificity of fingerprints, location of sensory nerves in the skin, absence of sensory nerves in the intestine, formation of human gonads, sex determination by males, and the significance of the faculty of hearing. The men of understanding and knowledge should therefore acknowledge and accept the Holy Qur'an as the Book of guidance from the All-Mighty Allah Subhanahu wa Ta'ala and submit to its commandments.

Among His Signs is this:  
That He created you from  
dust and then behold! You  
humans are scattered (far  
and wide). And among His

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ  
تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ  
تَنْتَشِرُونَ ۝ وَمِنْ آيَاتِهِ  
أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ



Signs is this: that He created for you mates from among yourselves, that you may find rest in them, and He has put love and mercy between you. Verily in that are Signs for those who reflect. And among His Signs is the creation of the heavens and the earth, and the variations in your language and your colors, verily in that are Signs for those who have knowledge. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounties (for livelihood). Verily, Herein are Signs for those who heed. And among His Signs is this:

أَرْوَجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ  
وَمِنَ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَ  
الْأَرْضِ وَخِلَافُ السِّنِّكُمْ  
وَالْوَارِثُ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّلْعَالَمِينَ وَمِنَ آيَاتِهِ مَنَامُكُمْ  
بَالْيَلِ وَالنَّهَارِ وَابْتِغَاءُكُمْ  
فَضْلَهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يَسْمَعُونَ وَمِنَ  
آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَ  
طَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً  
فِيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
إِنَّ فِي ذَلِكَ لَآيَاتٍ

He shows you the lighting by way both of fear and of hope, and He sends down rain from the sky and thereby gives life to the earth after it is dead. Verily in that are Signs for those who understand. ar-Rum, 30:20-24

لَآيَاتٍ لِّقَوْمٍ  
يَعْقِلُونَ

سوره الروم ۲۰:۲۰-۲۴



## CHAPTER EIGHT

### Discoveries In Human Embryology

Human embryology is a fairly recent science. It emerged as an independent and specific field of bio-science with the invention of the electron microscope in 1940. The study of the development of various stages of human development was not possible before this invention. This was mainly due to the small size of the embryo. The Holy Qur'an which was revealed more than 1,000 years before the discovery of the microscope, and more than 1,400 years before the discovery of the electron microscope gives the first available description of the stages of human embryo. It provides the most accurate and precise description of the events in the development of human embryo from the stage of conception until the full term of pregnancy and delivery. Furthermore, the Holy Qur'an uses specific terms to describe the various stages of embryonic development. Recent advancements in embryology have shown that Qur'anic terms are the most accurate and comprehensive descriptions of the growth processes, and that they also provide the developmental details associated with each stage of embryonic development. As stated earlier, the renowned embryologist, Professor Keith Moore of the University of Toronto, Canada, in the second edition of his book on human embryology, changed the terms of his book in accordance with the terms used by the Holy Qur'an. He also suggested that a new descriptive system be developed based on the sequence of developmental stages and the terms used by this glorious Book.

It should further be noted that the Holy Qur'an not only describes the correct sequence and order in which the embryonic development takes place, it also mentions the timing of the various stages of embryo development. The Holy Qur'an uses two specific terms: "Fa", which denotes an immediate change, and "Thumma", which denotes a delayed change. The Holy Qur'an thus refers to the fact that embryonic development involves changes that are of two different kinds. A few of these changes are immediate and the others are delayed. This is a phenomenon which modern embryologists have established by using the electron microscope just a few years ago. It is obvious that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) did not have any means to acquire even the slightest knowledge of changes in human embryo. From a different perspective, how many people even today have this knowledge? Clearly, this knowledge came to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) only through Allah, the All-Wise and All-Knowing.

#### Miracle No 73

#### Origin of man

Was he (man) not a mere  
sperm drop which is  
emitted (in the mother's  
womb)? al-Qiyamah,  
75:37

الْفَرِيكَ نُطْفَةً مِّنْ مَّيِّ  
يُمْنَةٍ

سورة القيامة ٣٤١٤٥



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#### Miracle No 73

#### Origin of man

*Was he (man) not a mere sperm drop which is emitted (in the mother's womb)?* al-Qiyamah, 75:37

الْمَرِّكَ نُطْفَةً مِّنْ مَّنِّ  
يُمْنًا

سوره القیامه ۳۷:۱۵



Scientists for centuries believed that menstrual blood was the source of human life. This concept prevailed among many scientists even after the discovery of the microscope. They believed that menstrual blood contained the fully formed human embryo and that the male fluid had no effect on the creation of a child, except that it helped to coagulate the menstrual blood. The Holy Qur'an, in this verse, contradicts this belief of the earlier scientists, and it also provides the correct information regarding the origin of man from a sperm drop.

#### Miracle No. 74

##### Role of male and female in pregnancy

O mankind! We (Allah) created you from a single (pair) of a male and female. *al-Hujurat*, 49:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ  
مِّنْ ذَكَرٍ وَأُنْثَى -  
سورة الحجرات ١٣:٢٩

And He (Allah) created the two sexes, the male and female from a mixed fluid, as it is emitted.

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنْثَى  
مِنْ نُّطْفَةٍ إِذَا

*an-Najm* 53:45-46

تَمْنِي ۝ سورة النجم ٥٣:٤٥

A group of early scientists believed that the male secretion and not the menstrual blood contributed to the formation of a new child. They held that a fully formed human being was present in the male secretion, and that human development was not more than an increase in the size of a single basic form, which enlarged during the various stages of pregnancy. Others, as noted previously, believed that the female alone contributed to the formation of a new child, and that the male secretion played no part in its development. Leuwenhock in 1673 CE invented the simplest microscope. Spallanzani in 1775 CE studied the structure and role of male and showed that sperm from the man and ovum from the woman equally contributed to the formation of a new individual. Astonishingly enough the Holy Qur'an mentioned this fact centuries ago.

#### Miracle No. 75

##### Stages in human embryo

It is He (Allah) Who created you in divine stages. *Nuh* XE "Nuh" • 71:14

وَقَدْ خَلَقْنَاكُمْ أَطْوَارًا  
سورة نوح ١٢:٤١

He (Allah) makes you in the womb of your mother

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ



in stages one after  
another in three veils of  
darkness. az-Zumar, 39:6

ثُمَّ جَعَلْ مِنْهَا زَوْجَهَا وَ  
أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ  
أَزْوَاجٍ ۖ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي  
ظُلُمَاتٍ ثَلَاثٍ ۚ سوره الزمر ٣٩:٦

Once it was known that a human being develops from fertilization of male sperm and female ovum, the question arose regarding the growth of a single zygote cell into a multi-cellular, multi-organ, and multi-system human being. Though the earlier scientists differed concerning the origin of the new individual, they held the common belief that a fully formed human being was present in either the male secretion or the female ovum. Additionally, they also held the common belief that the growth of human embryo was just a non discrete process of increase in the size of a basic form. This concept prevailed among many scientists even after the invention of microscope in 1673 CE. The Holy Qur'an, on the contrary, categorically rejects this concept and states that the human embryo grows in successive stages, a fact now fully established by embryologists. It should be noted that the idea of embryonic development in successive stages was first suggested by Wolf in 1759 CE. The specific stages of human embryo development, however, were not proposed until 1940 CE. This is only recently that the embryologists have established the various stages of embryonic development. It is an evident miracle that this information was present in the Holy Qur'an centuries before the embryologist could even conceive it.

## Miracle No. 76

## Covering of embryo by three veils

He (Allah) creates you in  
the wombs of your  
mothers, in stages one  
after the other, in three  
veils of darkness; Such  
is Allah, your Lord and  
Cherisher. az-Zumar,  
39: 6

خَلَقَكُمْ مِّنْ نَّفْسٍ وَاحِدَةٍ  
ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ  
لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ  
أَزْوَاجٍ ۖ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا  
مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ  
ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ  
سوره الزمر ٣٩:٦

The three veils of darkness were explained by the early commentaries of the Holy Qur'an to be the abdominal wall, the wall of uterus, and the membrane surrounding the embryo. Recent advancements in embryology have shown that each of these three layers in turn consists of three separate layers. The abdominal wall is made of three layers: the external oblique sheet of muscles, the internal oblique sheet of muscles, and the transverse muscles. Similarly, the uterine wall is made of three layers: the epimetrium, the myometrium and the endometrium. The myometrium in turn is also made of three layers of muscles: a longitudinal layer, followed by an interwoven layer of eight muscles, which is then followed by a circular layer of muscles. Furthermore, the sac which surrounds the embryo is also made of three layers or membranes: the amnion, the chorion and the



decision.

A few books of embryology describe that the embryo is surrounded by four membranes. They consider the yolk cell membrane as the fourth layer of the embryo. The yolk cell membrane, however, has no nutritional function and eventually dissolves, leaving three membranes around the embryo. Who besides Allah Subhanahu wa Ta'ala, the Creator and the Sustainer of life, could have the knowledge of such intricate details of the membranes around the human embryo?

### Miracle No. 77

#### Three main stages of embryonic growth

We (Allah) created man from an extract of clay, We later (thumma) placed him as a "Nutfah" (mixed drop) in a place of settlement, firmly fixed, later (thumma) We "Khalaqna" (made) the

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْطَانٍ  
مِّنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً  
فِي قَرَارٍ مَّكِينٍ ۖ ثُمَّ خَلَقْنَا  
النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ  
مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا

"Nutfah" into an "Alaqa" (leech-like structure), and then (fa) We changed the "Alaqa" into a "Mudghah" (Chewed-like substance), then (fa) We made out of the "Mudghah", "Izam" (Skeleton, bones), then (fa) We clothed the "Izam" with "Lahm" (muscles, flesh), later (thumma) We "Ansha'ana" (caused him to grow) and come into as another creation, So blessed be Allah, the best to create. al-Mu'minoon, 23: 12-14

فَكَسَوْنَا الْعِظَامَ لَحْمًا ۖ  
ثُمَّ أَنشَأْنَاهُ خَلْقًا  
آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ  
الْمُخْلِقِينَ

سورة المؤمنون ٢٣: ١٢-١٤

It should be noted that the Holy Qur'an in this verse uses two different conjunctions viz., *fa* and *thumma*. Both have been translated to a single English word "then." As explained earlier the word *fa* in the Arabic language refers to an immediate



action; whereas, the word *thumma* refers to a delayed action. The Holy Qur'an in this verse uses the conjunction *thumma* three times, denoting that there are three distinct stages of human development in the embryo. Embryologists discovered this fact just a few years ago by using the electron microscope. Who besides Allah Subhanahu wa Ta'ala could have revealed such minute and specific information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) more than fourteen centuries ago?

The Holy Qur'an uses three specific terms to denote these stages of development. These are as follows:

1. *Nutfah*: This refers to the first phase of embryonic development and covers the period from the mixing of male and female secretions to the implantation of the zygote into the uterus. During this phase the unicellular zygote continues to divide and assumes a more complex shape.

2. *Khalaqna or Takhliq*: This is the second phase of embryonic development, or period of organogenesis. It begins with the third week and ends with the eighth week of pregnancy. It involves further cell division and differentiation into human organs and systems.

3. *Ansha'na or Nash'ah*: This is the third and final phase of fetal development. Rapid cell division, differentiation, and growth leads to the formation of a definite human shape, called fetus. This phase starts from the ninth week of pregnancy and continues until the child birth.

Each of these phases undergoes through a complex process of anatomical and physiological changes. These changes are rapid but very distinct from one another. The Holy Qur'an describes each of these sub-stages by using a specific term with the conjunction of *fa*, denoting an immediate and rapid change. Following pages will reveal that each of these Qur'anic terms

is the most comprehensive and accurate description of these sub-stages of development. Hence, each term of the Holy Qur'an which describes human embryology is a living miracle of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), and also of the Holy Qur'an by itself.

### Nutfah Stage of Development

*Nutfah* stage is sub-divided into following phases or sub-stages.

### Miracle No. 78

#### The Qur'anic term *Al Maa-ad-Dafiq*

Let man think from what he is created. He is created from *Al Maa-ad-Dafiq*. at-Tariq, 86: 5-6

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ  
خُلِقَ مِنْ مَّاءٍ دَافِقٍ

سوره الطارق ١٢: ٥-٦

Linguistically speaking, *Al Maa-ad-Dafiq* refers to a gushing, or self emitting fluid, or to a drop that is emitted out. In other words, it refers to a discharge that is self emitting, hence motile by itself. The use of microscope has shown that not only sperms, but the ovum also shows motility. The mature sperm is



action; whereas, the word *thumma* refers to a delayed action. The Holy Qur'an in this verse uses the conjunction *thumma* three times, denoting that there are three distinct stages of human development in the embryo. Embryologists discovered this fact just a few years ago by using the electron microscope. Who besides Allah Subhanahu wa Ta'ala could have revealed such minute and specific information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) more than fourteen centuries ago?

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خُلِقَ مِنْ مَّاءٍ دَافِقٍ  
سوره الطارق ٨٦: ٥-٦

Linguistically speaking, *Al Maa-ad-Dafiq* refers to a gushing, or self emitting fluid, or to a drop that is emitted out. In other words, it refers to a discharge that is self emitting, hence motile by itself. The use of microscope has shown that not only sperms, but the ovum also shows motility. The mature sperm is



a free swimming actively motile germ cell consisting of a head and a tail. The tail provides motility to the sperm, and helps its transportation to the site of fertilization.

Fimbriae are finger like projections which are part of the infundibulum, the funnel shaped end of the fallopian tube. The cilia, or the tiny microscopic whips on the fimbriae at the same time help the movement of the ovary to the infundibulum. Unless the sperm and ovum both exhibit movement, fertilization cannot take place. The Qur'anic term "*Al Maa-ad-Dafiq*" thus encompassed the gushing, the self emitting as well as the motile phenomena of this sub-stage.

### Miracle No. 79

#### The Qur'anic term *Sulalah*

He (Allah) created man from *Sulalah*. We (Allah) then placed him as a *Nutfah* in a place of settlement.

al-

Mu'minoon, 23: 12

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ

سُلَالَةٍ مِّنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ

نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝

سوره المؤمنون ١٢-١٣

Then He (Allah) made his (man's) progeny from *Sulalah* (a lowly fluid).

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ

مَّاءٍ مَّهِينٍ ۝

as-Sajdah, 32:8

سوره السجده ٣٢:٨

The Arabic word *Sulalah* has three different shades of meaning. It means a gentle extraction from a fluid, a small quantity of fluid, and also a fish like structure. It should be noted that human sperm resembles the shape of a long fish. Moreover, 300 to 400 million sperms are released during each ejaculation, out of which only about 200 reach the fertilization site in about five minutes. Out of these only one sperm is extracted to bring about the fertilization of an ovum. Additionally, they are held in a small quantity of fluid, not more than 3.5 to 5.0 ml. Hence, the Qur'anic term *Sulalah* not only gives an accurate description, but also encompasses the morphological, and physiological structure of this sub-stage. It should also be noted that the Holy Qur'an refers to this phase only in the context of male secretion. This also corroborates with the recent knowledge in embryology.

### Miracle No. 80

#### The Qur'anic term *Nutfah*

Woe to man! What has made him reject Allah? From what substance has He (Allah) created him (man)? From a *Nutfah* He

تُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۝

مِنْ أَيِّ شَيْءٍ خُلِقَ ۖ مِنْ

نُطْفَةٍ خُلِقَ فَقَدَّارُهُ ۝



has created him. *Abasa*

80:17-19

سوره عبس ١٨ : ١٦ - ١٩

These verses provide us with the very first human record which states that *Nutfah* is the basis of the creation of the new individual. The word *Nutfah* in Arabic means a drop or a small quantity of fluid. It is now scientifically established that *Nutfah* consists of a small quantity of fluid composed of sperms from the male and an ovum from the female, and that this fluid is the basis of the new individual.

#### Miracle No. 81

#### The Qur`anic term *Nutfah Amshaj*

We (Allah) created man from a *Nutfah Amshaj* (a drop of mingled fluid) in order to test him. *al-Insan*, 76:2

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ  
نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ  
فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا  
سوره الانسان ٧٦ : ٢

*Nutfah* as mentioned previously means a drop. *Amshaj* on the other hand means a mixture. Hence, this term describes the physical mixing of male and female secretions. According to recent knowledge of embryology, this mixing normally takes place in the upper one third portion of the fallopian tube, and rarely in the uterus, and leads to the formation of a zygote. It should be noted that *Nutfah* is a singular noun; whereas, *Amshaj*

is an adjective modifying a plural number. The Qur`anic term "*Nutfah Amshaj*" thus accurately describes the process of zygote formation at this sub-stage of development.

#### Miracle No. 82

#### The Qur`an term *Qarar-im- Makeen*

We (Allah) placed him as a *Nutfah* in *Qarar-im- Makeen* (in a place of rest, firmly fixed). *al-Mu'minoon*, 23: 13

ثُمَّ جَعَلْنَاهُ فِي قَرَارٍ  
مَّكِينٍ  
سوره المؤمنون ٢٣ : ١٣

The word *Qarar* in Arabic means settlement and *Makeen* means firmly fixed. Based on the recent knowledge of embryology, the word *Qarar* refers to the relationship of a developing embryo to the uterus, and the word *Makeen* refers to the relationship of the uterus to the body of the mother. About seven to nine days after fertilization, the blastocyst moves to the uterus and gets firmly attached to its wall. This is where further cell division and differentiation of the embryo takes place. It is very essential that the blastocyst should be fully settled at a fixed place in the uterus, and that the place should also be well protected, otherwise it may be lost, leading to a miscarriage, as happens in cases of abdominal and tubal pregnancies. Both of these concepts are clearly stated by the Qur`anic term of



*Qarar-im-Makeen.*

### Miracle No. 83

#### The Qur'anic term *Taqdeer* or *Qaddarahu*

Woe to man! What has  
made him reject Allah?  
From what substance has  
He (Allah) created him?  
From Nutfah has He  
(Allah) created him and  
(fa) immediately  
afterwards He (Allah)  
*Qaddarahu* (programmed  
him). Abasa 80:17-19

قَتَلَ الْإِنْسَانُ مَا أَكْفَرَهُ  
○ مِنْ أَيِّ شَيْءٍ خَلَقَهُ  
○ مِنْ نُطْفَةٍ خَلَقَهُ  
○ فَقَدَّرَهُ

سورة عبس ٨٠ : ١٤-١٩

Creation of a new individual begins with the formation of a zygote. It consists of 23 pairs of chromosomes and about 8 million different genes. Each chromosome has its specific set of genes bearing the hidden characters of the newborn. Corresponding genes from the male and the female known as alleles pair with one another. Every gene in turn has a hidden qualitative or quantitative character. When the corresponding genes pair with one another,

programming of the characters of the new individual takes place. If the gene has a qualitative character, the dominant character overcomes the recessive character and only the dominant character shows up in the individual. If the gene has a quantitative character, the characters of male and female genes blend into each other, resulting in an intermediate character. In this way, a complex process of programming takes place, leading to the formation and expression of all the characters in the new individual. It should be noted that the concept of a genetic planning was not discussed by the embryologists until the end of nineteenth century. It is a miracle of the Holy Qur'an that it used the term *Qadarahu* to describe this phenomenon. The word *Qadarahu* comes from the root word *Qadara*, which means planning, or programming. The Holy Qur'an thus affirmed the phenomenon of gene expression, and programming of the characters as early as the seventh century, whereas the embryologists discovered it in the twentieth century. It should also be noted that this act of programming is very rapid and takes place as soon as the corresponding chromosomes bearing allelic genes are juxtaposed. The Holy Qur'an affirms this fact as well by using the conjunction *fa*, denoting an immediate change.

### Miracle No. 84

#### The Qur'anic term *Harth*

Your wives are a *Harth*  
(tilth) unto you, so  
approach your tilth when  
and how you will. al-  
Baqarah, 2:223

نِسَاءَكُمْ حَرْثٌ لَكُمْ  
فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ  
سورة البقرة ٢ : ٢٢٣



This verses in a beautiful way states the scientific truth; how a seed of life blossoms into a mature human being. After the completion of the above mentioned sub-stages, the developing zygote moves from the uterine tube to the uterus and implants itself into the uterus wall as a seed is implanted in the soil. This is the last stage of *Nutfah*. The Holy Qur'an refers to it by the word *Harth*. Linguistically speaking, the word *Harth* refers to the cultivation of soil. The analogy here is that the wall of the uterus is like the soil and the zygote is like the seed implanted in it. Additionally, as the seed derives its nourishment from the soil, and grows into a plant, the zygote derives its nourishment through the uterus, and grows into a human being.

### Takhliq Stage of Development

This is the second main stage of human development. It involves cell differentiation into organs and systems. It starts at the beginning of the third week and continues till the end of the eighth week. This stage, according to the verses quoted earlier, i.e. Chapter 23, verses 12-14 consists of the following sub-stages: *Alaqa*, *Mudghah*, *Izam*, and *Lahm*. The following description will show that these Qur'anic terms corroborate with the latest discoveries of human embryology. Each term describes a specific sub-stage of embryology in a very precise and comprehensive manner and is in perfect harmony with the latest knowledge of embryology. Each term thus represents a miracle of the Holy Qur'an by itself.

### Miracle No. 85

#### Alaqa sub-stage

(Allah) created man from an extract of clay, We then (*thumma*) placed him as a *Nutfah* (drop) in a place of settlement (uterus), firmly fixed (to the wall of uterus), later (*thumma*), We *Khalaqna* (made) the *Nutfah* into *Alaqa*. al-Mu'minoon, 23: 12-14

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ  
سُلَالَةٍ مِّنْ طِينٍ ۖ ثُمَّ  
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ  
مَّكِينٍ ۖ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً  
فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا  
الْمُضْغَةَ عِظًا ۖ مَا فَكَّرْنَا الْعِظَ  
لَحْمًا ۖ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ  
اللَّهُ أَحْسَنُ الْخَالِقِينَ

سورة المؤمنون ١٢٣، ١٢ - ١٣

This period begins on day 15 and ends on day 23-24. *Alaqa* in the Arabic language has three basic meanings. It refers to a thing attached to or hanging to something. It also refers to the leech that lives in a pond of water and survives by sucking the blood of other animals. Additionally, it also means a thick clot of blood.

From the embryological point of view, the Qur'anic term *Alaqa* accurately encompasses the morphological stage of embryonic development at this stage. The word *Alaqa* is



*Qarar-im-Makeen.*

### Miracle No. 83

#### The Qur'anic term *Taqdeer* or *Qaddarahu*

Woe to man! What has  
made him reject Allah?  
From what substance has  
He (Allah) created him?  
From Nutfah has He  
(Allah) created him and  
(fa) immediately  
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Qaddarahu (programmed  
him). Abasa 80:17-19

قَتِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ  
○ مِنْ أَيِّ شَيْءٍ خَلَقَهُ  
○ مِنْ نَظْفَةٍ خَلَقَهُ  
○ فَقَدَّرَهُ

سورة عبس ٨٠-١٩

Creation of a new individual begins with the formation of a zygote. It consists of 23 pairs of chromosomes and about 8 million different genes. Each chromosome has its specific set of genes bearing the hidden characters of the newborn. Corresponding genes from the male and the female known as alleles pair with one another. Every gene in turn has a hidden qualitative or quantitative character. When the corresponding genes pair with one another,

programming of the characters of the new individual takes place. If the gene has a qualitative character, the dominant character overcomes the recessive character and only the dominant character shows up in the individual. If the gene has a quantitative character, the characters of male and female genes blend into each other, resulting in an intermediate character. In this way, a complex process of programming takes place, leading to the formation and expression of all the characters in the new individual. It should be noted that the concept of a genetic planning was not discussed by the embryologists until the end of nineteenth century. It is a miracle of the Holy Qur'an that it used the term *Qadarahu* to describe this phenomenon. The word *Qadarahu* comes from the root word *Qadara*, which means planning, or programming. The Holy Qur'an thus affirmed the phenomenon of gene expression, and programming of the characters as early as the seventh century, whereas the embryologists discovered it in the twentieth century. It should also be noted that this act of programming is very rapid and takes place as soon as the corresponding chromosomes bearing allelic genes are juxtaposed. The Holy Qur'an affirms this fact as well by using the conjunction *fa*, denoting an immediate change.

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Your wives are a Harth  
(tilth) unto you, so  
approach your tilth when  
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Baqarah, 2:223

نِسَاءَكُمْ حَرْثٌ لَكُمْ  
فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ  
سورة البقرة ٢٢٣



*Qarar-im-Makeen.*

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From what substance has  
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(Allah) created him and  
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قَتَلَ الْإِنْسَانَ مَا اكْفَرَهُ ۝

○ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝

مِنْ نُّطْفَةٍ خَلَقَهُ ۝

○ فَقَدَّرَهُ ۝

سورة عبس ٨٠ : ١٧-١٩

Creation of a new individual begins with the formation of a zygote. It consists of 23 pairs of chromosomes and about 8 million different genes. Each chromosome has its specific set of genes bearing the hidden characters of the newborn. Corresponding genes from the male and the female known as alleles pair with one another. Every gene in turn has a hidden qualitative or quantitative character. When the corresponding genes pair with one another,

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فَاَنْزِلُوا حَرْثَكُمْ اِذَا شِئْتُمْ ۝

سورة البقرة ٢٢٣



This verses in a beautiful way states the scientific truth; how a seed of life blossoms into a mature human being. After the completion of the above mentioned sub-stages, the developing zygote moves from the uterine tube to the uterus and implants itself into the uterus wall as a seed is implanted in the soil. This is the last stage of *Nutfah*. The Holy Qur'an refers to it by the word *Harth*. Linguistically speaking, the word *Harth* refers to the cultivation of soil. The analogy here is that the wall of the uterus is like the soil and the zygote is like the seed implanted in it. Additionally, as the seed derives its nourishment from the soil, and grows into a plant, the zygote derives its nourishment through the uterus, and grows into a human being.

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وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ  
سُلَالَةٍ مِنْ طِينٍ ثُمَّ  
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ  
مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَاقَةً  
فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا  
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ  
لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَبَرَكْتَ  
اللَّهُ أَحْسَنُ الْخَالِقِينَ  
سورة المؤمنون ١٢٣-١٢-١٣

This period begins on day 15 and ends on day 23-24. *Alaqa* in the Arabic language has three basic meanings. It refers to a thing attached to or hanging to something. It also refers to the leech that lives in a pond of water and survives by sucking the blood of other animals. Additionally, it also means a thick clot of blood.

From the embryological point of view, the Qur'anic term *Alaqa* accurately encompasses the morphological stage of embryonic development at this stage. The word *Alaqa* is



mentioned in the Holy Qur'an at four other places as follows.

O mankind! if you have a doubt about the resurrection, (then consider) that We (Allah) created you out of dust, then out of a Nutfah, then out of an Alaqa..... al-Hajj, 22:5

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ  
مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ  
ثُمَّ مِنْ عَلَقَةٍ -  
سوره الحج ٢٢: ٥

It is He (Allah) Who created you from dust, then from a Nutfah, then from an Alaqa... Ghafir 40:67

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ  
ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ  
عَلَقَةٍ - سورة المؤمن ٦٠: ١٤

Does man think that he will be left uncontrolled; Was he not a Nutfah emitted, then did he

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ  
سُدًى ۚ أَلَمْ يَكُنْ نُطْفَةً  
مِّنْ مَّنِيٍّ يُمْنًى ۚ ثُمَّ كَانَ

become an Alaqa, then did (Allah) make and fashion (him) in due proportion. al-Qiyamah, 75:36-38

عَلَقَةً خَلَقَ فَسَوَّى ۚ -  
سوره القیامه ٣٦: ٣٨ - ٣٩

Read in the name of your Lord and Cherisher, Who created; Created man, out of an Alaqa. al-Alaq, 96:1-2

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ  
سوره العلق ٩٦: ١ - ٢

According to modern embryology, *Nutfah* which immediately develops into a blastocyte implants to the lining of the uterus with the help of a stalk which later develops into the umbilical cord. The implantation starts at the sixth day and is completed in ten days. This process of implantation denotes the first meaning of *Alaqa* i.e., attached to or hanging to something. The embryo then loses its round shape. It elongates and takes up the shape of a leech. At the same time, it starts obtaining its nourishment from the blood of the mother. Additionally, it is later surrounded by the amniotic fluid just as a leech is surrounded by water. The Qur'anic term *Alaqa* accurately encompasses this stage of development. At day 15, finger like projections called villi cover the entire surface of embryo. The third meaning of *Alaqa* i.e. a blood clot, also perfectly fits the embryo's external appearance. Hence the term *Alaqa* is the most comprehensive and precise expression of the first sub-stage of *Takhleeq*, the second major stage of embryonic development.



## Miracle No. 86

## Mudghah sub-stage

O mankind! if you have a doubt about the resurrection, (then consider) that We (Allah) created you out of a dust, then out of a Nutfah, then out of an Alaqa then out of a Mudghah Mukhallaqah (morsel of flesh partly formed), and Ghair Mukhallaqah (partly unformed), in order that We may manifest Our power to you. al-Hajj, 22: 5

.....We (Allah) Khalaqna

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

سورة الحج ٢٢ : ٥

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً

(made) the Nutfah into an Alaqa and then (fa) changed the Alaqa into a Mudghah (chewed like substance).... al-Mu'minoon, 23: 12

فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

سورة المؤمنون ٢٣ : ١٢

The Alaqa sub-stage finishes in 24-25 days. The embryo then changes to the Mudghah stage on 25th-26th day. This transformation is very rapid. The Holy Qur'an describes this by using the word *fa* denoting a quick rather than a delayed change. According to linguistic references, the word *Mudghah* has several meanings. The first meaning is "something chewed by teeth". A second meaning is "a small substance". A third meaning is "a small piece of meal like a morsel". Abdullah Yusuf Ali in his commentary of the Holy Qur'an translated *Mudghah* as "morsel of flesh"; whereas, Mohammed Asad, Maurice Bucaille and others have chosen a better translation i.e. "a chewed like lump".

Recent studies in embryology have testified the appropriateness of the Qur'anic term *Mudghah* for describing the embryonic changes at this stage.

Since the embryo receives its nourishment from the uterus, it goes through a rapid process of growth, as described by the Qur'anic term *fa*. Its cells assume a bead like structure and appear like a substance that has teeth imprints. The embryo later turns its position due to changes in its center of gravity. This is similar to the turning of a morsel during the act of chewing. All of these changes perfectly corroborate the first meaning of



## Miracle No. 86

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.....We (Allah) Khalaqna

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ شَمٍّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

سوره الحج ٥ : ٢٢

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً

(made) the Nutfah into an Alaqa and then (fa) changed the Alaqa into a Mudghah (chewed like substance).... al-Mu'minoon, 23: 12

فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

سورة المؤمنون ١٢ : ٢٣

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Mudghah.

The embryo at this stage is very small, approximately 1.00 cm in length. It should be noted that the preceding stage of *Alaqa* is not equal to the size of a morsel, since it is no more than 3.5 mm in length. This corresponds to the second meaning of *Mudghah*, in terms of being a small substance.

The third meaning of *Mudghah*, i.e., as a piece of meal like a morsel, applies again to the size and shape of the embryo at this stage. Hence the Qur'an term *Mudghah* is a more precise and comprehensive description of this stage than the term *somite* which is used by the embryologists. It accurately describes the external form of embryo as well as its stages of internal development. One should recall that these details were not known to mankind even a few years back. The Holy Qur'an not only describes the sequence but also the shape and structure of these changes. It is very obvious that the source of this knowledge to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) is the divine revelation from the Creator Himself, the All-Knowing and All-Wise Allah Subhanahu wa Ta'ala.

### Miracle No. 87

#### Izam sub-stage

...We (Allah) *Khlaqna*  
(made) the *Nutfah* into  
*Alaqa*, and then (fa)  
changed the *Alaqa* into a

شَمَّ خَلَقْنَا  
النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ  
مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ

*Mudghah*, then (fa) We  
make out of *Mudghah*,  
*Izam* (skeleton, bones)....  
al-Mu'minoon, 23:12-14

عِظًا مَّا -

سوره المؤمنون ۲۳ - ۱۴

The embryo lasts in the *Mudghah* stage up to the end of the sixth week. At this stage it shows no apparent human features. In the beginning of the fifth week, the cartilaginous skeleton begins to form. This verse clearly states that the *Izam* (skeletal) stage follows the *Mudghah* stage. Moreover, the conjunction *fa* indicates that this transformation is rapid and not delayed. It is amazing to note that all of these concepts of the Holy Qur'an are in perfect harmony with the recent most discoveries in embryology.

### Miracle No. 88

#### The Qur'an term *Sawwak*

O man! what has made  
you careless concerning  
your Lord Most  
Beneficent; He, Who  
created you, then (fa)  
made you *Sawwak* (even

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ  
بِرَبِّكَ الْكَرِيمِ  
الَّذِي خَلَقَكَ فَسَوَّاكَ



and straight), then (fa)  
gave you due proportion.  
al-Infitar, 82:6-7

سوره الانقطار ٨٢:٦-٧

The organogenesis is completed by the *Izam* phase. The generalized cells of embryo then begin to differentiate and transform into functional muscular and skeletal groups. It is now established that the embryo in the beginning has C like shape. It then straightens and elongates during the seventh week and assumes a more even and straight configuration. It is amazing that the Holy Qur'an mentions even such a minute but specific embryonic development by using the term *Sawaak* which means even or straight.

### Miracle No. 89

#### Lahm sub-stage

....We Khalaqna (created)  
the Nutfah into Alaqa,  
and then (fa) changed the  
Alaqa into a Mudghah,  
then (fa) We made out of  
Mudghah, Izam, then (fa)  
we clothed the bones with

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً  
فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً  
فَخَلَقْنَا الْمُضْغَةَ عِظَامًا  
فَلَكَّسْنَا الْعِظَامَ لَحْمًا

Lahm (flesh), later  
(thumma) We Ansha'na  
(caused him to grow).....  
al-Mu'minoon, 23: 12-14

ثُمَّ الشَّانَهُ  
سوره المؤمنون ٢٣-١٢

The Holy Qur'an here states clearly that the embryonic bones are formed after the *Mudghah* phase and they are then subsequently covered with flesh. This in turn helps the movement of the fetus within the uterus. This stage begins at the end of the seventh week and continues through the eighth week. The second major stage of embryonic development i.e., *Takhliq*, is completed with this phase. Embryologist now regard the end of the eighth week as the end of embryonic development. Following this, the embryo enters the third and final i.e., the *Nash'ah* or fetal stage of development. Hence the Holy Qur'an uses the conjunction *thumma* (later) denoting a time lag between *Takhliq* and *Nash'ah*, the two major stages of embryonic development.

### Miracle No. 90

#### Determination of the sex of new born

Then did he (man)  
become Alaqa (leech  
like), then did (Allah)

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ  
فَسَوَّاهُ ۝ فَجَعَلَ مِنْهُ



fashioned (fasawwa)  
(him), then of him made  
two sexes male and  
female. al-Qiyamah,  
75:38-39

الزَّوْجَيْنِ  
الدَّكَرَ وَالْأُنثَى  
سورة القيامة ١٤٥ ٣٩-٣٨

Professor Keith Moore in his text book of embryology, "The Developing Human (1982, P.272)" explained this verse as follows: From the embryological point of view, no morphological indications of sex are visible until the seventh week, when the testes and ovaries begin to form. The development of sex organs begins during the early fetal period. This corroborates with the statement of the Holy Qur'an mentioned above that sex development begins after the bone and muscles are formed.

### Nas'aha or Fetal Stage of Development

#### Miracle No. 91

#### Nash'ah Stage

...later (thumma) We  
Ansha'na (caused him to  
grow) into Khalaqan

ثُمَّ أَلْهَيْنَاهُ خَلْقًا آخَرَ  
فَتَبَارَكَ اللَّهُ أَحْسَنُ

Akhar (another form), so  
blessed be Allah, the best  
of creators. al-  
Mu'minoon, 23: 12-14

الْخَالِقِينَ  
سورة المؤمنون ١٢٣ ١٢

The *Nash'ah* or fetal stage begins from the ninth week and lasts until the end of pregnancy. The fetus at this stage starts showing human features. From the linguistic point of view the word *Nash'ah* has several meanings, e.g., to initiate, to grow, to increase, to rise etc. In fact the fetus goes through all of these changes. The first meaning, to initiate describes the initial functioning of various body organs and systems. The second meaning, to grow indicates the rapid development of various organs. The third meaning, to increase describes the rapid increase in fetal size and weight. Hence, the Qur'anic term *Nash'ah* is the most comprehensive and accurate word to describe all of these changes.

#### Miracle No. 92

#### The Qur'anic term *Khalaqan Akhar*

...later (thumma) We  
Ansha'na (cause him to  
grow) into Khalaqan  
Akhar (as another

ثُمَّ أَلْهَيْنَاهُ خَلْقًا  
آخَرَ فَتَبَارَكَ اللَّهُ  
أَحْسَنُ الْخَالِقِينَ



fashioned (fasawwa)  
(him), then of him made  
two sexes male and  
female. al-Qiyamah,  
75:38-39

الرَّؤُوسَيْنِ  
الذَّكَرَ وَالْأُنثَى  
سورة القيامة ١٤٥: ٣٨-٣٩

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Akhar (another form), so  
blessed be Allah, the best  
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سورة المؤمنون ١٢٣: ١٣

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آخَرَ فَتَبَارَكَ اللَّهُ  
أَحْسَنُ الْخَالِقِينَ



creation), so blessed be  
Allah, the Best of  
creators. al-Mu'minoon,  
23: 14

سوره المؤمنون ٢٣: ١٤

Rapid growth and development of fetal cells leads to the enlargement of the fetus, which then assumes an entirely new form. This new form is indicated in the above verse by the term *Khalaqan Akhar*. This new form now consists of fully formed organs and systems, and assumes a form resembling a human structure. It should be recalled that earlier scientists believed that a fully formed new individual was already present either in the sperm of the man or the ovum of the woman. The Holy Qur'an stated more than fourteen centuries ago that the morphological form of human being develops at the very end of the embryonic stage. Embryologists discovered this truth with the help of the electron microscope only recently.

### Miracle No. 93

#### Labor and delivery

Woe to man! What has  
made him reject Him  
(Allah); From what stuff  
has He (Allah) created

قَتِيلَ الْإِنْسَانِ مَا أَكْفَرَهُ  
مِنْ أَيِّ شَيْءٍ خَلَقَهُ  
مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ

him? From a Nutfah He  
has created him, and then  
molded him in due  
proportion; later  
(thumma) does He make  
his path smooth for him.

شُمَّ السَّبِيلِ يَسَّرَهُ

سوره عبس ٨٠: ١٧-٢٠

Abasa 80:17-20

The fetus is fully formed at the end of the sixth month. It then passes a period of uterine incubation. All body organs and systems by this time are developed. The uterus provides the nourishment for its growth, which leads to its rapid enlargement. This phase lasts until birth, when the fetus is expelled from the mother's womb. Normally, the birth canal is very narrow and appears to be a very difficult passage for the fetus. However, at the time of birth, various physical and physiological changes take place in the body of the mother. These changes facilitate the smooth movement of the fetus through the birth canal. A few of these changes are: joints of pelvis relax to widen the birth canal, the muscles relax to help additional widening of the canal, the amniotic fluid, which was already around the fetus, now lubricates the canal, and the overriding skull bones further help the fetus to move from the womb into the world. The Holy Qur'an described this whole process by the verse ...He (Allah) makes his path smooth for him.

It is clear from the preceding pages that the Holy Qur'an gives a detailed account of the development of the human embryo from the initial stage of conception until the full term of pregnancy and delivery. First, it accurately describes the main



events of development. Second, it also describes the sequence of these events in the same chronological order as now discovered by the electron microscope. Third, it also describes the times of these changes by differentiating the events that takes place quickly and the events that takes place after a time lag. Fourth, it uses the most comprehensive and accurate terms to describe these changes. Each term describes a specific stage, which has its characteristic beginning and end, and its specific morphological and physiological identity. Recent advancements in embryology have now attested to the truth of all of these statements of the Holy Qur'an. Praise and Glory be to Allah Subhanahu wa Ta'ala whose merciful revelation of the Glorious Holy Qur'an to His blessed Messenger, Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) contains such overwhelming discoveries about His magnificent creations. Thanks be to Allah Subhanahu wa Ta'ala who put such evident miracles in His Book so that mankind may not have any shadow of doubt in the validity of the Holy Qur'an as His Last Divine Revelation.

O mankind! if you have a doubt about resurrection, then (consider) that We (Allah) created you out of dust, then out of Nutfa (sperm), then out of Alaqa (a leech like clot), then out of Mudghah (a morsel of flesh), partly formed and partly

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبُعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرِّى فِي الْأَرْحَامِ مَا لَشَاءٍ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ

unformed, in order that We may manifest (our Power) to you; and We cause whom We will to rest in the wombs for an appointed time, then do we bring out you as infants, then (foster you) that you may reach your age of full strength, and some of you are called to die (young), and some are sent back to the miserable old age, so that they know nothing after having known (much)...And verily the Hour (of Judgment) will come, there can be no doubt about it, and certainly Allah will raise those who are in the graves. al-Hajj, 22: 5-7

نُخْرِجُكُمْ طِفْلًا ثُمَّ لِّتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّى وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ۝ سوره حج ١٢٢-١٢٥



## CHAPTER NINE

### Miracles in the Mysteries of the Holy Qur'an

A unique aspect of the Holy Qur'an is the fact that it contains numerous verses that cannot be explained by reason, logic or common sense. The Holy Qur'an describes a few phenomena that bear no relationship to the physical or environmental conditions of the Arabian Peninsula or the Arab society to which the Holy Qur'an was first revealed. It should also be recalled that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), during his adult life made only one long journey from Makkah to Syria. The phenomena described in the Holy Qur'an are not seen either enroute from Makkah to Syria, or in Syria itself. Moreover, the Holy Qur'an also describes a few historical events and their signs that were totally unknown to the Arab society at the time the Holy Qur'an was revealed to them. The Holy Qur'an, however, contains such precise and detailed descriptions of these phenomena and events that they appear to be the observations of an eye witness. These descriptions thus are mysteries of the Holy Qur'an, which can only be explained as the miracles given by Allah, the Almighty to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). Following are a few of the

mysteries of the Holy Qur'an.

#### Miracle No. 94

##### Sea waves

(The unbelievers' state)  
is like a vast deep ocean,  
overwhelmed with waves,  
one over the other, and  
above it is a cloud of  
darkness upon darkness,  
one above another; if a  
man stretches out his  
hand, he can hardly see  
it; For anyone to whom  
Allah gives no light, there  
is no light. an-Noor,  
24:40

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَمَّ يَتَسَوَّى  
مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ  
فَوْقِهِ سَحَابٌ مَّظْلُمَاتٌ  
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا  
أَخْرَجَ يَدَهُ لَمْ يَكْدِ يَرَهَا  
وَمَنْ لَّمْ يُجْعَلِ اللَّهُ لَهُ نُورًا  
فَمَا لَهُ مِنْ نُّورٍ

سوره النور ۲۴: ۴۰

One should recall that the cities of Makkah and Madinah, where Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) lived all of his life are not close to the sea. Moreover, he never made a



voyage during his whole life, yet this description of sea waves is very close to reality.

Gary Miller in his book, *The Amazing Holy Qur'an* stated the following anecdote: A Muslim gave a copy of the Holy Qur'an to a man who was a merchant marine. This man knew nothing about the history of Islam. When he finished reading the Holy Qur'an, he asked his Muslim friend: "This man Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), was he a sailor? When he was told that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) always lived in a desert and probably did not even see an ocean during his whole life, he embraced Islam on the spot. He acknowledged that this description of the Holy Qur'an could only be described by one who had actually seen a sea storm, whereas Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) never witnessed this phenomenon.

One should also note that the verse describes the state of deep ocean as consisting of great waves topped by other great waves one above the other. Mankind saw this phenomenon after the invention of submarine. The first nuclear submarine became a reality in 1954 CE and the mysteries of the deep sea waves were observed for the first time. It was then realized that water lying underneath the surface of the ocean was not calm and tranquil. It was discovered that there were underwater waves now called the deep sea currents, which run one above the other, and at times become such violent as to rearrange sediments at the base of ocean. Who besides Allah Subhanahu wa Ta'ala could have given this deep sea information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam).

### Miracle No. 95

#### Mixing of the river and the sea waters

*It is He (Allah) Who has let loose the two bodies of flowing waters, one palatable and sweet, and the other saltish and bitter; yet He has made a barrier between them, (and) this is an unsurmountable barrier.*  
al-Furqan, 25:53

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ  
هَذَا عَذْبٌ فُرَاتٌ وَهَذَا  
مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا  
بَرْزَخًا وَحِجْرًا مَحْجُورًا ۝

سوره الفرقان ۲۵: ۵۳

One of the explanations of this verse is that the Holy Qur'an is describing the phenomenon of the mixing of river water with sea water. The two kinds of waters look alike, but the river water is sweet and palatable; whereas, the sea water is saltish and bitter. Additionally, no human being can draw the fine line of partition between these waters. Let us now recall that there is not a single river in the entire Arabian Peninsula; as such, Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) did not witness this phenomenon. Needless to say, Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) could not accurately imagine a thing that he did not witness in his whole life. This verse is another reminder that the Holy Qur'an is divine in its nature.



## Miracle No. 96

## Partition between the sea

Who has made the earth firm to live in, made rivers in its midst, set therein mountains immovable, and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay! most of them know not. an-Naml, 27:61

He (Allah) has let loose the two oceans that they may meet together; Yet there stands between

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَ  
جَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ  
لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ  
الْبَحْرَيْنِ حَاجِزًا ۚ إِنَّ اللَّهَ  
مَعَ الْكَاثِرِينَ

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ  
سورة النمل ٦١:٦٢

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ  
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا

them a barrier which they do not transgress; So O assembly of Jinn and men! which manifestations of your Lord's Power will you deny? ar-Rahman, 55:19-21

تَكْذِبِينَ

سورة الرحمن ٥٥:١٩-٢١

Based on our recent knowledge of oceans, we can now explain these verses as describing the currents of warm water that run inside the cold oceans of the world. Such currents are common in the oceans of Europe and North America. They are totally absent not only in the oceans around the Arabian Peninsula, but the Indian and the Mediterranean oceans. These currents were first discovered in 1942. They are now plotted by using very sensitive satellites. It is yet another miracle of the Holy Qur'an that it described a phenomenon that was not observed by any Arab at the time and place where Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) was born.

The above verses of the Holy Qur'an state that: Allah has let loose the two oceans....and there stands a barrier between the two. Scientists have now discovered that these two currents of water are different in their salinity, density, and temperature. They have also discovered that whenever the water moves from the outside current to the inside current or vice versa, it immediately changes its state according to the water in the other current. Thus there is free mixing of the two bodies of water, but both maintain their specific identities. The Holy



Qur'an recognized such an intricate phenomenon centuries before the scientists could discover it.

### Miracle No. 97

#### Ruins of Lut

We (Allah) also (sent) Lut: He said to his people: Do you commit lewdness such as no people in creation (ever) committed before you? For you practice your lusts on men in preference to women; you are indeed a people transgressing beyond bounds....And We rained down on them a shower (of brimstone); then see what was the end of those who indulged in sin

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ  
الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا  
مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ○  
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً  
مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ  
قَوْمٌ مُّسْرِفُونَ ○  
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا  
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُجْرِمِينَ

and crime. al-A'raf, سورة الاعراف ٨٠:٤-٨١-٨٢  
7:80,81,84

Verily by your life (O Prophet), in their intoxication they (the people of Lut) wandered in distraction to and fro; But the (mighty) blast overtook them before the morning; And We (Allah) turned the cities upside down, and rained down on them brimstones, hard as baked clay; Behold! in this are signs for those who by tokens do understand; And verily they (their ruins) are right on the highroad; Behold! in this is a sign for those who believe. al-Hijr, 15:72-77

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ  
يَعْمَهُونَ ○ فَآخَذْتَهُمُ  
الصَّيْحَةُ مُشْرِقِينَ ○  
فَجَعَلْنَاهَا عَلَيْهِمْ حِمَارًا  
عَلَيْهِمْ حِمَارًا مِّنْ سِجِّيلٍ ○  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُؤْمِنِينَ  
وَإِنَّهَا لِبِسَابِيلٍ مُّقِيمٍ ○  
إِنَّ فِي ذَلِكَ لَآيَةً  
لِّلْمُؤْمِنِينَ ○

سورة الحجر ١٥:٤٢-٤٤



The Holy Qur'an informed us that the people of the Prophet Lut, ('alaihis Sallam), were involved in the heinous sin of sodomy and that Allah Subhanahu wa Ta'ala destroyed their whole habitation. The Holy Qur'an, in chapter 15:76 also informed us that the signs of this destroyed habitation are present on the highroad. Geographers have now discovered that this territory lies on a highroad from the Arabian Peninsula to Syria and Egypt- southeast of the Dead Sea. Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) by no standard knew geography, yet this verse speaks of a fact that modern geographers have only recently established.

### Miracle No. 98

#### The people of Aikah

But the earthquake took them unaware, and they lay prostrate in their homes before the morning. The men who rejected Shu'ab became as if they had never been in the homes where they had flourished; the men

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا  
فِي دَارِهِمْ جُثَثِينَ  
الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ  
يَغْنَوْا فِيهَا الَّذِينَ  
كَذَّبُوا شُعَيْبًا كَأَن لَّمْ  
يَغْنَوْا فِيهَا  
الْخَاسِرِينَ

who rejected Shu'ab were ruined. al-A'raf, 7:91,92

سورة الاعراف ٩١-٩٢

As the people of Al Aikah were also wrong-doers, so, We (Allah) took vengeance on them, and the ruined habitations of these two communities lie upon the open highway. al-Hijr, 15: 78,79

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ  
ظَالِمِينَ ۖ فَانْتَقَمْنَا  
مِنْهُمْ وَلِتُذَكِّرَ الْآيَاتُ  
الْمُبِينَةَ

سورة الحجر ١٥: ٧٨-٧٩

The people of Aikah was the community where Prophet Shu'aib (('alaihis Sallam)), was sent. Geographers have now discovered this habitation close to the present city of Tabuk in Saudi Arabia. One can still visit these ruins and witness the truth of this verses of the Holy Qur'an. Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) was neither a geographer nor a traveler. It is very clear that Allah Subhanahu wa Ta'ala revealed this information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) who then transmitted it to us in the Holy Qur'an.



The Holy Qur'an informed us that the people of the Prophet Lut, ('alaihis Sallam), were involved in the heinous sin of sodomy and that Allah Subhanahu wa Ta'ala destroyed their whole habitation. The Holy Qur'an, in chapter 15:76 also informed us that the signs of this destroyed habitation are present on the highroad. Geographers have now discovered that this territory lies on a highroad from the Arabian Peninsula to Syria and Egypt- southeast of the Dead Sea. Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) by no standard knew geography, yet this verse speaks of a fact that modern geographers have only recently established.

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فِي دَارِهِمْ جُرُثَمِينَ  
الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن  
لَّمْ يَعْنُوا فِيهِمَا الَّذِينَ  
كَذَّبُوا شُعَيْبًا كَانُوا هُمُ  
الْخَاسِرِينَ

who rejected Shu'ab were ruined. *al-A'raf*, 7:91,92

سورة الاعراف : ٩١-٩٢

As the people of Al Aikah were also wrong-doers, so, We (Allah) took vengeance on them, and the ruined habitations of these two communities lie upon the open highway. *al-Hijr*, 15: 78,79

وَأَن كَانَ أَصْحَابُ الْأَيْكَةِ  
ظَالِمِينَ ۖ فَانْتَقَمْنَا  
مِنْهُمْ وَانْمَمَّا لِيَا مَآءٍ  
مُّبَيِّنٍ

سورة الحجر : ١٥ : ٤٨-٤٩

The people of Aikah was the community where Prophet Shu'aib (('alaihis Sallam)), was sent. Geographers have now discovered this habitation close to the present city of Tabuk in Saudi Arabia. One can still visit these ruins and witness the truth of this verses of the Holy Qur'an. Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) was neither a geographer nor a traveler. It is very clear that Allah Subhanahu wa Ta'ala revealed this information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) who then transmitted it to us in the Holy Qur'an.



## Miracle No. 99

## The people of Hija

To the Thamud people  
(We sent) Salih, one of  
their own brethren; He  
said: O my people!  
Worship Allah, you have  
no other God but Him.  
The arrogant party (of  
people) said: For our  
part, we reject what you  
believe in. So the  
earthquake took them  
unaware, and they lay  
prostrate in their homes  
in the morning. *al-A'raf*,  
7:73,76,78

The people of Al Hija also  
treated the Messengers  
as impostors, and we

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا  
قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا  
لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا  
بِالَّذِى آمَنْتُمْ بِهِ كَافِرُونَ  
فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَصَبَّحُوا فِي دَارِهِمْ  
جُنُودًا

سوره الاعراف ٤٢-٤٦-٤٨

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ  
الْمُرْسَلِينَ وَإِتَيْنَاهُمْ

(Allah) sent our  
revelations and showed  
our signs to them, but  
they persisted in turning  
away from them; They  
chopped their dwellings  
into the mountain and  
apparently lived in full  
security; But at last a  
violent blast overtook  
them with the approach of  
morning and all that they  
had achieved proved no  
avail to them. *al-Hijr*,  
15:80-84

آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ  
وَكَانُوا يُخِتُونَ مِنْ  
الْجِبَالِ بُيُوتًا آمِنِينَ  
فَأَخَذَتْهُمُ الصَّيْحَةُ  
مُصْبِحِينَ  
فَمَا أَغْنَى عَنْهُمْ مَا  
كَانُوا يَكْسِبُونَ  
سوره الحجر ٨٠-٨٤

Historians say that Al Hija was the capital city of the people of Thamud who are considered to be the fifth descendant generation of Prophet Nooh (*'alaihis Sallam*). Its ruins are now discovered near the modern city of Al Ula, which lies on the route from Madinah to Tabuk. Ibn Batuta, the great explorer and the traveler of eighth century, visited this place and noted: "I have seen the buildings of Thamud chopped into red mountains. Their painting looked so bright as if they had been put only recently.....and the rotten bones of the inhabitants are still present in their ruins. It is a miracle of the Holy Qur'an that



## Miracle No. 99

## The people of Hjr

To the Thamud people  
(We sent) Salih, one of  
their own brethren; He  
said: O my people!  
Worship Allah, you have  
no other God but Him.  
The arrogant party (of  
people) said: For our  
part, we reject what you  
believe in. So the  
earthquake took them  
unaware, and they lay  
prostrate in their homes  
in the morning. *al-A'raf*,  
7:73,76,78

The people of Al Hjr also  
treated the Messengers  
as impostors, and we

وَالَّذِينَ كَفَرُوا  
قَالَ يَوْمَئِذٍ اسْكَبُوا  
بِالَّذِي آمَنْتُمْ بِهِ  
فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَصَبَّحُوا فِي دَارِهِمْ  
جُنُودًا

سورة الاعراف ٤١-٤٢-٤٣

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ  
الْمُرْسَلِينَ

(Allah) sent our  
revelations and showed  
our signs to them, but  
they persisted in turning  
away from them; They  
chopped their dwellings  
into the mountain and  
apparently lived in full  
security; But at last a  
violent blast overtook  
them with the approach of  
morning and all that they  
had achieved proved no  
avail to them. *al-Hjr*,  
15:80-84

أَيَاتِنَا فَكَانُوا عَنْهَا مُدْرِصِينَ  
وَكَانُوا يَنْحِتُونَ مِنَ  
الْجِبَالِ بَيْوتًا آمِنِينَ  
فَأَخَذَتْهُمُ الصَّيْحَةُ  
مُصْطَبِحِينَ  
فَمَا أَغْنَى عَنْهُمْ مَا  
كَانُوا يَكْسِبُونَ  
سورة الحجر ٨٠-٨١-٨٢

Historians say that Al Hjr was the capital city of the people of Thamud who are considered to be the fifth descendant generation of Prophet Nooh ((*'alaihis Sallam*)). Its ruins are now discovered near the modern city of Al Ula, which lies on the route from Madinah to Tabuk. Ibn Batuta, the great explorer and the traveler of eighth century, visited this place and noted: "I have seen the buildings of Thamud chopped into red mountains. Their painting looked so bright as if they had been put only recently.....and the rotten bones of the inhabitants are still present in their ruins. It is a miracle of the Holy Qur'an that



one can witness this truth by his own eyes even today.

### Miracle No. 100

#### The city of Iram

*Have you not seen how your Lord dealt with 'Aad Iram of lofty pillars, the like of whom no nation was created in the lands of the world. al-Fajr, 89:6-8*

الْمُتْرَكِّفَ فَقَدْ رَبُّكَ  
يَعَادِ  
ارْمَ ذَاتِ الْعِمَادِ  
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا  
فِي الْبِلَادِ  
سوره الفجر ٨٩: ٦-٨

The commentators of the Holy Qur'an state that 'Aad Iram refers to an earlier tribe of the people of 'Aad known as 'Aad Ula, or the former 'Aad. They were totally unknown to the ancient Arab historians. The Holy Qur'an for the first time mentioned them as 'Aad Iram i.e. the tribe of 'Aad that lived in the city of Iram.

The "National Geography" issue of December 1978 gave an interesting account of an ancient city called Elba which was excavated in Syria in 1973. The city was found to be forty three centuries old. The magazine also stated that this city had a library which had a record of all the cities with which the people

of Elba did business. Strange enough, there on the list of cities was the name of a city called Iram. How Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) in the sixth century could have gained the knowledge of a city which was forty three centuries old, and which was discovered by the archeologists as recently as 1973, unless Allah Subhanahu wa Ta'ala gave this information to him?

### Miracle No. 101

#### The people of 'Aad

*And remember (Hud) the brother of 'Aad, when he warned his people in the wind curved sand hills: Worship none but Allah, truly I fear for you the torment of a mighty day. They said: Have you come in order to turn us away from our gods? Then bring upon us the (calamity) with which you threaten us, if you are*

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ  
قَوْمَهُ بِالْأَحْقَافِ وَقَدْ  
خَلَّتِ النُّجُومُ مِنْ بَيْنِ يَدَيْهِ  
وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا  
اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ عَظِيمٍ قَالُوا  
اجْتِنَابًا لِمَا فَكَّنَا عَنْ آلِهَتِنَا  
فَاتِنَا بِمَا تَعِدُنَا إِن كُنْتَ  
مِنَ الصَّادِقِينَ  
فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ



telling the truth? Then, when they saw a dense cloud coming towards their valley, they said: This cloud will give us rain. Nay, it is the (calamity) you are asking to be hastened! A wind wherein is a grievous penalty. Every thing will it destroy by the command of its Lord. So they became such that nothing could be seen except their dwellings, Thus do we recompense the sinners. *al-Ahqaf, 46:21,22,24,25*

أَرَدَيْتَهُمْ قَالُوا هَذَا عَارِضٌ  
مُمْطِرُنَا بَلْ هُوَ مَا  
اسْتَعْجَلْتُمْ بِهِ رِيحٌ  
فِيهَا عَذَابٌ أَلِيمٌ  
تُدْرِكُ كُلَّ شَيْءٍ بِأَمْرِ  
رَبِّهَا فَاصْبِرُوا لَا يُرَى  
إِلَّا مَسَاكِنُهُمْ كَذَلِكَ  
نَجْزِي الْقَوْمَ

الْمُجْرِمِينَ

سوره الاحقاف ٤٦  
٢١-٢٢-٢٣-٢٤-٢٥

The commentators of the Holy Qur'an state that a part of the people of 'Aad survived the first destruction and flourished in other cities. These are known as 'Aad Ukhra, or the later 'Aad. They also disobeyed their Prophet and were destroyed as the former 'Aad.

"The Message" magazine in its issue of March 1992, has

reported that a team of archeologists from southern California have recently discovered the ruins of the city of the people of 'Aad, who were the contemporary of the people of Thamud. The Holy Qur'an gives references to its people in twenty-four different places. Among all the religious scriptures of the world, only the Holy Qur'an has spoken about this city and its people. The Old and New testament does not say anything about it. Neither Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) nor any of those living around him ever traveled to this remote area in the very heart of the desert. Even if someone had traveled to this area, he would have not known this city, since it is deeply buried in the sand. The Jews, Christians and atheists state that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) is the author of the Holy Qur'an. No one could, however, explain the source of this immense knowledge to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). The truth is that Allah Subhanahu wa Ta'ala revealed this knowledge to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) as His Messenger to mankind.

### Miracle No. 102

#### The people of Cave

Have you considered that the people of the cave and the inscription were such marvellous signs of Ours? When those young

أَمْ حَسِبْتُمْ أَنْ أَضَلَّ  
الْكُفَّ وَالرَّقِيمِ كَالنَّاسِ  
أَيَّا نَعْبَدُ ۝ إِذْ أَوَى  
الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا



telling the truth? Then, when they saw a dense cloud coming towards their valley, they said: This cloud will give us rain. Nay, it is the (calamity) you are asking to be hastened! A wind wherein is a grievous penalty. Every thing will it destroy by the command of its Lord. So they became such that nothing could be seen except their dwellings, Thus do we recompense the sinners. al-Ahqaf, 46:21,22,24,25

أَوَدَّيْتَهُمْ قَالُوا هَذَا عَارِضٌ  
مُّطَرٌّ نَاءٌ بَلْ هُوَ مَكْرٌ  
اسْتَعْجَلْتُمْ بِهِ رِجْزٌ  
فِيهِمْ عَذَابٌ أَلِيمٌ  
تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ  
رَبِّهَا فَأَصْحَبُوا لَآئِرَايَ  
إِلَّا الْمَسْكِنَاتُ كَذَلِكَ  
يُجْزَى الْقَوْمُ

الْمُجْرِمِينَ

سوره الاحقاف ٢١-٢٢-٢٣-٢٤-٢٥

The commentators of the Holy Qur'an state that a part of the people of 'Aad survived the first destruction and flourished in other cities. These are known as 'Aad Ukhra, or the later 'Aad. They also disobeyed their Prophet and were destroyed as the former 'Aad.

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### Miracle No. 102

#### The people of Cave

Have you considered that the people of the cave and the inscription were such marvellous signs of Ours? When those young

أَمْ حَسِبْتُمْ أَنْ أَضَلَّ  
الْكَهْفَ وَالرَّقِيمَ كَانُوا مِنْ  
آيَاتِنَا عَجَبًا  
إِذْ أَوَى  
الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا



men took refuge in the cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affairs in the right way. Accordingly We (Allah) sealed up their (sense of) hearing causing them to go in deep sleep in the cave for a number of years. Then We raised them up (from their sleep)...Such are among the signs of Allah.....Some say they were...seven, the dog being the eighth. al-Kahf, 18:9-12, 22

According to the commentators of the Holy Qur'an, these verses refer to a group of youth, who took refuge in a cave to save their faith and lived against the persecution of a Roman king. Allah Subhanahu wa Ta'ala put them to sleep in the cave

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً  
وَهِيَ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝  
فَضْرَبْنَا عَلَى آذَانِهِمْ فِي  
الْكَهْفِ سِنِينَ عَدَدًا ۝  
ثُمَّ بَعَثْنَا هُمْ لِنَفْسِهِ  
أَيُّ الْحِزْبَيْنِ أَحْصَى  
لِمَا لَبِثُوا أَمْدًا ۝  
ذَلِكَ مِنْ آيَاتِ اللَّهِ -  
رِيعُ لَوْ نَسَبَتْ وَثَامَتُهُمْ كَلْبُهُمْ

سوره الكهف ١١٨ - ٩ - ١٢ - ٢٣

for hundreds of years. When they got up, they sent one of their companions with a coin to buy some food. When this person entered the city, he found the whole city completely changed. When he gave his coin to a shopkeeper to buy the food, the shopkeeper was amazed to see an antique coin. He thought that the youth had discovered a hidden treasure, and he wanted to know the source of his coin. The youth was all the more amazed to encounter this experience. The matter was finally brought before the king, who was amazed to hear the story of the youth. The king along with the nobles of the court went to the cave and asked the youths to pray for them. Later, Allah Subhanahu wa Ta'ala put them to permanent sleep and took away their lives. Gibbon, in his "Rise and Fall of Roman Empire" (chapter 33), has given a few other details of this incident. According to him, this incident took place during the reign of the Roman emperor Decius who ruled from 249-251 CE. The youth then got up during the reign of the Roman emperor Theodosius II who ruled from 407 to 450 CE.

Sometime back, I visited a place which most people consider to be the cave of Kahf. This is located outside the city of Amman in Jordan. The whole area is very rugged, brown, and hilly. Under one of the hills, there is a hidden cave that leads to a big room. I entered the room, and saw seven carved holes in the rocks. Inside each hole, I saw a chamber that contained a human skeleton. There was another hole, that had the skeleton of a dog.

One should recall that Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) did not have any means or source to know the least details of these people and the fact that they are still buried in a cave. It is yet another mystery and miracle of the Holy Qur'an that it described a fact centuries before historians could discuss it or anthropologist could discover it.



## Miracle No. 103

## Sealing of the ear of the people of cave

Accordingly We sealed up  
their (sense of) hearing  
causing them to go into  
deep sleep in the cave for  
a number of years. al-  
Kahf, 18: 11

فَضَرَبْنَا عَلَىٰ أَرْوَاحِهِمْ فِي الْكَهْفِ  
سِنِينَ عَدَدًا  
سورة الكهف ١٨: ١١

This verse refers to the youth that slept in the cave for about 300 years. It is surprising to note that the Holy Qur'an in this verse does not refer to any physical faculty of these youth except that of hearing. The scientists have now discovered that unlike all other sensory organs, the ear is the only organ that is active even during the sleep. It is for this reason that we need a sound alarm to wake up from our sleep. Since Allah Subhanahu wa Ta'ala wanted these men to sleep for a long time, he therefore sealed up their faculty of hearing. Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) for sure did not know the physiology of sleep.

## Miracle No. 104

## Turning of the body of the people of cave

And you would have  
thought them awake,  
while they were asleep,  
And We turned them on  
their right and on their  
left sides. al-Kahf, 18:  
18

وَتَحْسَبُهُمْ أَيْقَاظَهُمْ  
رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ  
الْيَمِينِ وَذَاتَ الشِّمَالِ  
سورة الكهف ١٨ - ١٨

This verse relates to the sleeping pattern of the youth of the cave. The verse states that though they went to sleep for more than hundreds of years, Allah Subhanahu wa Ta'ala turned their bodies on right and left side. The verse thus acknowledges a very special health rule of those persons who are forced to lie in bed for long period of times. Such persons are advised to keep changing their position in the bed, otherwise they end up having various health problems such as circulatory complications, ulceration of the skin, and the clotting of blood in the lower regions of body. Who besides Allah Subhanahu wa Ta'ala could have used such precise language to describe the sleeping pattern of these youth.



## Miracle No. 105

## Cities of Sodom and Gomorah

When our Messengers (angels) came to Lut, he was grieved on their account and felt himself powerless (to protect) them, but they said: Fear not, nor grieve, We are (here) to save you and your followers, except your wife, she is of those who lag behind. For we are going to bring down on the people of this township a punishment from heaven, because they have been wickedly rebellious. And We have left from the township an evident sign for those

وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا  
سِيقَ إِتْمَانَهُمْ وَضَاقَ بِهِمْ ذَرْعًا  
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ قَدْ  
إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا  
امْرَأَتَكَ كَانَتْ مِنَ الْغَائِبِينَ  
إِنَّا مُنَزِّلُونَ عَلَى أَهْلِ  
هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ  
السَّمَاءِ بِمَا كَانُوا  
يَفْسُقُونَ ۝ وَلَقَدْ  
تَرَكْنَا مِنْهَا آيَةً بَلِيَّةً  
لِّقَوْمٍ يَّقُولُونَ ۝

who use their common  
sense. al-Ankabut,  
29:33-35

سوره العنكبوت ٢٩:  
٣٣-٣٥

These verses refer to the punishment inflicted on the people of Prophet Lut ('alaihis Sallam). They were involved in the heinous crime of sodomy, and their town was totally destroyed by Allah Subhanahu wa Ta'ala. The evident sign in these verses refer to the ruins of the cities of Sodom and Gomorra, recently discovered near the Dead Sea. Geographers have found this area to be covered by a heavy amount of sulfur. As a result, the whole area is totally devoid of any form of life, whether animal or plant. The whole area stands as a symbol of total destruction. As such, it is an evident sign of Allah's punishment for all the ages to come. Needless to say Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) never visited this site, nor had he any means to have the knowledge of the destruction of these cities.

## Miracle No. 106

## Description of Prophet Yusuf and Musa

The Holy Qur'an gives detailed descriptions of the encounter of Prophet Yusuf ('alaihis Sallam) and that of Prophet Musa ('alaihis Sallam) with their respective kings. It is very remarkable that while giving the account of Prophet Yusuf ('alaihis Sallam) the Holy Qur'an uses only the word "king", whereas, while giving the account of Prophet Musa ('alaihis



Sallam), the Holy Qur'an always uses the word "Pharaoh". The Jewish historians as well as the Old and New Testament do not make this distinction. Both of them state that the two prophets encountered "Pharaoh". Recent historians have now determined the time period of these prophets. It is now believed that Prophet Yusuf ('alaihi Sallam) was born in 1906 BC. Egypt at this time was ruled by the kings known as "Hyokos", and not "Pharaohs". The "Hyokos" king named Apophis in 1890 BC imprisoned Prophet Yusuf ('alaihi Sallam). The "Pharaohs" in the Egyptians history came much later. It is stated that the "Pharaoh" who raised Prophet Musa ('alaihi Sallam) was Ramses the second. He ruled Egypt during the period of 1292 to 1225 BC. The Pharaoh who fought Musa ('alaihi Sallam) was Minepath. He took up the throne of Egypt during the life of Ramses the second. Furthermore, it is stated that the Prophet Musa ('alaihi Sallam) died in 1272 BC. Based on these dates, the historians have now established that Prophet Yusuf ('alaihi Sallam) did not encounter "Pharaoh". It is remarkable to note that neither the Old Testament, nor the New Testament, nor the old Jewish historians recognized this fact. The Holy Qur'an, on the other hand, recognized this fact. While giving the account of Prophet Yusuf ('alaihi Sallam), it always uses the word "King", but while giving the account of Prophet Musa ('alaihi Sallam), it always uses the word "Pharaoh". Who besides Allah Subhanahu wa Ta'ala could have given such specific information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam)?

### Miracle No. 107

#### The site of Roman defeat

Alif. Laam. Meem. The

الْعَلَمِ عَلَيْهِ الرُّومُ

Roman Empire has been  
defeated; in a low land,  
but after (this) defeat,  
they will soon be  
victorious. ar-Rum, 30:1-

فِي آدْنَى الْأَرْضِ وَهُمْ  
فَمِنْ بَعْدِ عَلَيْهِمْ مُسَيِّدُونَ  
سورة الروم ٣٠: ١

The Arabic word used in this verse is *Adna al Arz*. The word *al Arz* means the land, and the word *Adna* has two meanings. It is used for a thing that is nearby and also for a thing that is low. This verse refers to the battle that took place between the Romans and the Persians in the second year of Hijra. All Arabs, Muslims and non-Muslims, were aware of this battle and also knew that it took place at a specific site close to the present Dead Sea in Jordan. The early commentators of the Holy Qur'an explained this verse using only the first meaning of *Adna* and stated that this battle took place in a land close to the Arabian Peninsula. A group of present day Muslim scientists wanted to know if there was a relationship of the other meaning of *Adna*, i.e., low land, to this verse. They asked Professor Palmer, one of the well-known geologists in United States, to locate the sites of low land on the globe of the earth. It should be noted that Professor Palmer was the chairman of the committee that organized the centennial anniversary of the United States Geology Society. Professor Palmer stated that there are a number of low-lying areas of land on the earth. He was then asked to find out the lowest lying site on the earth. He pointed out a specific place close to the Dead Sea in Jordan. The Muslim scientists then showed him this verse of the Holy Qur'an, and also informed him that it was the exact place where the battle took place. Professor Palmer responded that he did not know what the state of art and science was at the time of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), but it is clear



*Sallam*), the Holy Qur'an always uses the word "Pharaoh". The Jewish historians as well as the Old and New Testament do not make this distinction. Both of them state that the two prophets encountered "Pharaoh". Recent historians have now determined the time period of these prophets. It is now believed that Prophet Yusuf (*'alaihi Sallam*) was born in 1906 BC. Egypt at this time was ruled by the kings known as "Hyokos", and not "Pharaohs". The "Hyokos" king named Apophis in 1890 BC imprisoned Prophet Yusuf (*'alaihi Sallam*). The "Pharaohs" in the Egyptians history came much later. It is stated that the "Pharaoh" who raised Prophet Musa (*'alaihi Sallam*) was Ramses the second. He ruled Egypt during the period of 1292 to 1225 BC. The Pharaoh who fought Musa (*'alaihi Sallam*) was Minepath. He took up the throne of Egypt during the life of Ramses the second. Furthermore, it is stated that the Prophet Musa (*'alaihi Sallam*) died in 1272 BC. Based on these dates, the historians have now established that Prophet Yusuf (*'alaihi Sallam*) did not encounter "Pharaoh". It is remarkable to note that neither the Old Testament, nor the New Testament, nor the old Jewish historians recognized this fact. The Holy Qur'an, on the other hand, recognized this fact. While giving the account of Prophet Yusuf (*'alaihi Sallam*), it always uses the word "King", but while giving the account of Prophet Musa (*'alaihi Sallam*), it always uses the word "Pharaoh". Who besides Allah Subhanahu wa Ta'ala could have given such specific information to Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*)?

### Miracle No. 107

#### The site of Roman defeat

Alif. Laam. Meem. The الْعَلَّامُ الْغُيُوبُ

Roman Empire has been  
defeated; in a low land,  
but after (this) defeat,  
they will soon be  
victorious. ar-Rum, 30:1-

فِي آدُنِ الْأَرْضِ وَهُمْ  
قَدْ بَدَلْ عَلَيْهِمْ سَيَغْلِبُونَ  
سورة الروم ٣٠: ١-٣

3

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that the Holy Qur'an is the divine light from Allah Subhanahu wa Ta'ala.

### Miracle No. 108

#### The mystery of iron

Indeed We have sent Messengers with clear proofs, and sent down with them the Book and the Balance, that mankind may observe justice; And We sent down (Nazala) iron, in which is (material for) mighty power, as well as many benefits for mankind, that Allah may test who it is that will help, unseen, Him and His Messengers, for Allah is full of strength, exalted in

لَقَدْ أَرْسَلْنَا رُسُلَنَا  
بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ  
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا  
الحديدَ فِيهِ بَأْسٌ شَدِيدٌ  
وَمَنَافِعُ لِلنَّاسِ  
وَلِيَعْلَمَ اللَّهُ مَن  
يَنْصُرُهُ وَرُسُلَهُ  
بِالْغَيْبِ إِنَّ اللَّهَ  
قَوِيٌّ عَزِيزٌ ۝

might. *al-Hadeed* 57:25

سورة الحديد ٥٦ : ٢٥

It is remarkable that the Holy Qur'an uses the word *Nazala* for iron, stating that it was sent down to earth. Geologists now agree that the entire energy of our solar system is not sufficient to produce one atom of iron. Additionally, they state that four times as much energy as that of our solar system would be needed to make one atom of iron on the surface of earth. The geologists thus conclude that iron is an extra-terrestrial material that came to earth from some other planet. The word *Nazala* to the early commentators of the Holy Qur'an was one of the mysteries of the Holy Qur'an. Recent advancement of knowledge has changed this mystery of the Holy Qur'an to a fact of science. Who besides Allah Subhanahu wa Ta'ala could have such absolute knowledge which excels and encompasses all levels of human knowledge?

### Miracle No. 109

#### Darkness in the sea

(The unbelievers' state)  
is like the depth of  
darkness, in a vast deep  
ocean, overwhelmed with  
a great wave toppled with

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَمَّحٍ  
يَغْشَاهُ مَوْجٌ مِّنْ فَوْقٍ  
مَوْجٌ مِّنْ فَوْقٍ سَحَابٌ  
ظُلُمَاتٍ ابْتُصِمَا فَوْقَ بَعْضٍ



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بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ  
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا  
الحديدَ فِيهِ بَأْسٌ شَدِيدٌ  
وَمَنْافعٌ لِلنَّاسِ  
وَلِيَعْلَمَ اللَّهُ مَنْ  
يَنْصُرُهُ وَرُسُلَهُ  
بِالْغَيْبِ إِنَّ اللَّهَ  
قَوِيٌّ عَزِيزٌ ٥

might. al-Hadeed 57:25

سوره الحديد ٥٧ : ٢٥

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مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ط  
ظَلُمْتُ ابْغَضُهَا فَوْقَ بَعْضٍ



(another) great wave,  
toppled with (dark)  
clouds, darkness one  
above another; If a man  
stretches out his hand, he  
can hardly see it; for  
whom Allah gives no  
light, there is no light.  
an-Noor, 24:40

إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ  
يَرُهَا وَمَنْ لَمْ  
يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ  
مِنْ نُورٍ ۝

سوره النور ٢٤:٤٠

People, especially those looking for pearls, usually dive to a depth of 20 to 30 meters, where they can see every thing clearly. However, it was not until the submarine could travel deeper that 50 meters in the water that humans could know about the darkness of the oceans. It is a miracle of the Holy Qur'an that it described not only the darkness in the oceans, but also stated its state of darkness, i.e. layer after layer of darkness. This state of darkness as well has now been confirmed by marine scientists.

The scientists have now established that the light that falls on the sea is also reflected by the sea waves. Part of the light is thus prevented from entering the sea. The sea has different layers of waves in a state of constant motion. These waves move in layers one on top of the other. Hence, a varying amount of light is reflected at different layers of waves depending on the speed of movement and the depth of the wave. As a result, the amount of light that enters the oceans, gradually decreases in its intensity until no light enters the ocean. This phenomenon is in perfect harmony with the statement of the Holy Qur'an in the

above verse, i.e., layers upon layers of darkness.

Another explanation of this verse lies in the phenomenon of refraction of light. As light enters sea water, it breaks down into its seven component colors. Marine scientists have now established the depth at which a certain color or wavelength of light is absorbed. They have now shown that the red color is the first to be absorbed at the depth of 30-50 meters. In other words, if a diver is hurt and starts bleeding at this depth, he will not see the blood coming from his body. The next color to be absorbed is orange. Later, the yellow color is absorbed at the depth of 50 meters. Next, green and violet colors are absorbed at the depth of 100 meters, and the last color to be absorbed is blue at the depth of 200 meters. This is how the ocean becomes progressively dark, and this darkness is in very distinct layers, one on top of the other. It starts at the depth of 50 meters and keeps on increasing in terms of different colors, until the depth of 200 meters, wherein there is total darkness. This recently discovered knowledge of the oceans is in perfect harmony with what the Holy Qur'an stated in the above verse.

### Miracle No. 110

#### Structure and role of mountains

He (Allah) created the  
heavens without any  
pillars that you can see.  
He (also) set on the

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ  
تَرَوْنَهَا وَآلَتْ فِي الْأَرْضِ  
رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ



earth mountains standing  
firm, lest it should shake  
with you. Luqman 31:10

سوره لقمن ٣١ : ١٠

Have We (Allah) not made  
the earth as a wide  
expanse (bed), and the  
mountains as pegs? And  
have We not created you  
in pairs... an-Naba,  
78:6-8

الْأَرْضَ مَبْدًا  
وَالْجِبَالَ أَوْتَادًا  
وَالْحَقْلَ أَنْزَاجًا  
سوره النباء ٦٨ : ٦-٨

Geologists have now discovered that mountains have hard sediments that are deeply buried in the ground, like the roots of trees. Moreover, they play a very important role in stabilizing the earth. The Holy Qur'an in this verse uses the Arabic word "Autad". Abdullah Yusuf Ali and Dr. Mohsin Khan have translated this word as "peg". The English dictionaries describe "peg" as pin or nail that is used to hold something or to fasten parts of a thing together. These verses thus tell us that Allah Subhanahu wa Ta'ala has made mountains like huge nails that are deeply buried in the ground, and their function is to stabilize the earth. It should be noted that there are no huge mountains in the entire Arabian Peninsula. Moreover, most of the mountains in Makkah and Madinah are sandy and not rocky. Who besides Allah Subhanahu wa Ta'ala could have revealed this information to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) in the Holy Qur'an?

## Miracle No. 111

## Valley without cultivation

Our Lord! I have made  
some of my offspring to  
dwell in a valley without  
cultivation by your  
sacred house (of Ka'bah).  
Ibraheem 14:37

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي  
بُيُوتَ غَيْرِ ذِي زَرْعٍ  
عِنْدَ بَيْتِكَ الْمُحَرَّمِ  
سوره ابراهيم ١٢ - ٣٤

This is the statement that Prophet Ibraheem (Allah's blessings upon him), made for his family members more than four thousand years ago. The word valley in this verse refers to the city of Makkah and states that it is a valley with no cultivation. A number of changes have now taken place in the land of the Arabian Peninsula. One can now see a few water dams, lots of water wells for irrigation, and numerous pastures and farms. It is remarkable to note that during this long period of four thousand years no change has taken place in the land in and around this valley. Makkah is still a land without any cultivation.



earth mountains standing  
firm, lest it should shake  
with you. Luqman 31:10

سوره لقمان ٣١ : ١٠

Have We (Allah) not made  
the earth as a wide  
expanse (bed), and the  
mountains as pegs? And  
have We not created you  
in pairs... an-Naba,  
78:6-8

الْفَّ نَجْعِلِ الْأَرْضَ مِطْدًا  
وَالْجِبَالِ أَوْتَادًا ۝ ٦  
خَلَقْنَاكُمْ أَزْوَاجًا ۝  
سوره النبأ ٧٨ : ٦ - ٨

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## Miracle No 112

## Cloud formation and rain

See you not Allah makes the clouds move gently, then joins them together, then makes them in to heap of layers, and you see the rain comes forth from between them, and He sends down from the sky hail (like) mountains, (or as translated by Mohsin Khan: there are in the heaven mountains of hails), and strikes therewith whom He will, the vivid flash of its lightning nearly blinds the sight. an-Noor, 24:43

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي  
سَحَابًا ثُمَّ يُؤَلِّفُ  
بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا  
فَتَرَى الْوَدْقَ يَخْرُجُ  
مِنْ خِلَالِهِ وَيُنْزِلُ مِنْ  
السَّمَاءِ مِنْ جِبَالٍ فِيهَا  
مِنْ آبَرٍ فَيُصِيبُ بِهِ  
مَنْ يَشَاءُ وَيَصْرِفُهُ  
عَنْ مَنْ يَشَاءُ يَكَادُ  
سَنَا بَرْقِهِ يَذْهَبُ  
بِالْأَبْصَارِ ○

سورة النور ٢٤: ٢٣

Allah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then breaks them into fragments, until you see rain drops come forth from their midst, then when He has made them fall on whom of His slaves as He wills, Behold! they do rejoice. ar-Rum, 30:48

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ  
فَتُثْبِتُ سَحَابًا فَلْيَبْسُطْهُ  
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَ  
يَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ  
يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا  
أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ إِذَا هُمْ  
يَسْتَبْشِرُونَ ○

سورة الروم ٣٠: ٤٨

A Bedouin Arab like Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) who rarely watched the phenomenon of cloud formation, rain, hail, and lightning could not have given this vivid description, unless Allah Subhanahu wa Ta'ala revealed this information to him.

## Miracle No. 113

## Modern means of transportation



And (He) has made horses, mules,  
and donkeys for you to ride, and as an  
adornment, and He has created  
(other) things of which you have no  
knowledge. an-Nahl, 16: 8

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ  
لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ  
مَا لَا تَعْلَمُونَ ۝  
سورة النحل ١١٩

At the time this verse was revealed, mankind had no idea that in the future things other than animals could be used for transportation. That is why Allah Subhanahu wa Ta'ala states in this verse: *He has created (other) things of which you have no knowledge*. In fact, the history shows that mankind has continuously discovered new methods of transportation. At any give point of time, a few means of transportation were always unknown. This verse thus is true for all generations of mankind.

### Miracle No. 114

#### Decrease of the land

See they not that We (Allah) gradually  
reduce the land from its outlying  
borders? (When) Allah commands  
something, there is none to put back  
His command; and He is swift in  
calling to account. ar-Ra'd, 13:41

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي  
الْأَرْضَ نَنْقُصُهَا مِنْ  
أَطْرَافِهَا ۚ وَاللَّهُ يَخْلُقُ  
لَا مَعْقِبَ لِحُكْمِهِ ۚ وَهُوَ  
سَرِيعُ الْحِسَابِ ۝  
سورة الرعد ١٣: ٤١

As stated earlier, the previous generations of Muslims took this verse as one of the mysteries in the Holy Qur'an. Since they did not have the proper knowledge, they did not attempt to give a specific meaning to this verse. Modern scientific knowledge has now enabled us to understand and explain this verse. It is now known that the polar ice caps are melting and the level of sea water in the oceans is increasing. This in turn is covering more land. The outlying borders in this verse are the sea shores. As more sea shores are being covered by the melting of polar ice, the total size of the earth or land mass is decreasing. Neither Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) nor those around him could have even conceived of this phenomenon in a desert land like the Arabian Peninsula fourteen centuries ago.

### Miracle No. 115

#### Length of day at polar regions

Then he followed a road  
until he came to the  
rising place of the sun, he  
found it rising on a  
people for whom We  
(Allah) had provided no  
covering against the sun.  
al-Kahf, 18:90

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ  
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ  
لَّمْ جَعَلْ لَهُمْ مِنْ دُونِهَا  
سِتْرًا ۝

سورة الكهف ٩٠: ١١٩



This verse describes the conquests of a king whom the Holy Qur'an described as Dhul Qarnain. The verse states that he went to a place where he found the sun in a rising state and the people had no protection against the sun. We now know that this is the state of the sun at polar regions, where it does not set for six months.

Not to speak of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), none of the Arabs had the slightest idea of this state of sun-rise. Who besides Allah Subhanahu wa Ta'ala could have put this verse in the Holy Qur'an?

### Miracle No: 116

#### Allah's signs in Ka'bah

*The first House (worship) appointed for men was at Bakka (Makkah), full of blessings, and of guidance for the worlds. In it are Signs manifest, (for example,) the place of Ibraheem; whosoever enters it, he attains security... Aal Imran, 3: 96-97*

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ  
لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى  
لِّلْعَالَمِينَ فِيهِ آيَاتٌ  
بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا  
سورة آل عمران ٩٦-٩٧

According to this verse, the Ka'bah contains many evident Signs of Allah Subhanahu wa Ta'ala. A believer can feel the spiritual signs the moment he or she enters it. Similarly the Ka'bah has a few very evident physical signs of Allah Subhanahu wa Ta'ala as well. One of these signs is a well called Zum Zum located inside the Ka'bah. One of the Ahadith states that the water of Zum Zum serves as a cure for any thing that a person may desire or need. Based on this Hadith, Muslims use this water very generously.

It should be noted that the Ka'bah is located at Makkah, which is very dry, and surrounded by rocky mountains that have no vegetation. Makkah, being in a desert land has a very insignificant amount of annual rain. Moreover, there is no water pond or lake in or around Makkah. Hence, one would assume that Zum Zum well would supply a limited amount of water. On the contrary, its water is used very generously. Firstly, most of the Muslims who live in Makkah and the neighboring cities of Jeddah and Taif make arrangements for the continuous supply of Zum Zum water for their daily drinking and cooking needs. Secondly, the Ka'bah is visited by countless persons all around the year, who generously uses the Zum Zum water for drinking, bathing and also for laundry. Moreover, when they return to their homes, they take ample supply of water as a present for their friends and family members. Thirdly, during the month of fasting, at least half a million people assemble at the Ka'bah daily. All of these visitors generously use this water for thirty days. Fourthly, the Ka'bah is visited by more than two million persons at the time of Hajj. All of these visitors generously use this water for their daily needs and also take at least one container of water back home. It is amazing that with this immense use of Zum Zum water around the year, there has never been a shortage of water in this well. No one has yet determined the never ending source of this abundant water in the



dry and rocky land of Makkah. This is what the above verse states as one of the manifest signs of Allah Subhanahu wa Ta'ala.

### Miracle No. 117

## Relationship of Christians and Jews

*O you who believe! Take not Jews and Christians as your "Wali" (protecting friends), they are but "Aulia" (friends) to one another. al-Maidah, 5: 51*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا  
تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى  
أَوْلِيَاءَ  
سورة المائدة ٥١: ٥

In order to understand and appreciate this verse, one should know the socio-political condition of the Arabs. At the time when this verse was revealed, Christians mostly lived in Makkah whereas the Jews mostly lived in Madinah. The two groups had very little understanding with each other. On the other hand, the Muslims had a treaty of friendship and mutual help with the Jews. It was inconceivable at that time that Jews would abandon their friendship with Muslims and take up Christians as their "Aulia" (protecting friends). History has now shown the truth of this verse beyond any shadow of doubt.

## Miracle No. 118

## Love and affection among *Sahaba* (radi Allahu anhum)

And remember with  
gratitude Allah's favor on  
you; for you were  
enemies, and He joined  
your hearts in love, so  
that by His Grace you  
became brethren. Aal  
Imran, 3:103

وَإِذْ كُنَّا نَقُودُهُمْ بِمَرْصَدٍ  
عَلَيْكُمْ إِذْ كُنْتُمْ أَجْدَاءَ  
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
فَأَصْبَحْتُمْ وَبِيعْتُمْ  
إِخْرَاقًا

سورة آل عمران ٣: ١٠٣

Allah is sufficient for you, He it is Who has strengthened you with His aid and with the (company) of believers. And He has put affection between their hearts, if you had spent all that is in the earth, you could have not produced that affection, but Allah had done it, for He is Exalted in Might, Wise. *al-Anfal* 8:62-63

فَإِنْ حَسِبْتَ اللَّهَ هُوَ  
الَّذِي آتَاكَ بِضُرِّهِ وَ  
بِالْمُؤْمِنِينَ ۝ وَالْفَبِّ  
قُلُوبِهِمْ لَوْ أَفْقَتْ مَا فِي الْأَرْضِ  
جَمِيعًا مَا آتَاكَ بِبَيْنِ قُلُوبِهِمْ  
وَالَكِنَّ اللَّهَ آتَاكَ بِبَيْنِهِمْ إِنَّ عِزَّهُ  
حَكِيمٌ ۝



In order to understand and appreciate these verses, one should know the state of Arabs affairs before they accepted Islam and compare it with their state after the acceptance of Islam. The Arabian Peninsula before the advent of Islam did not have an organized state. The entire country was divided into various tribes. The tribal rivalry and tribal wars were the law of the land. Often a tribal war would start with a very insignificant event, e.g. drinking of water from a well, and the ensuing war then would continue for generations. This tribal jealousy was all the more evident in Madinah, which was divided into two main tribes, namely Aus and Khasruj. Since both of these were very powerful, each member of the tribe competed with the other tribe in every matter of life. Strange enough, all of their personal rivalry, jealousy and hatred with the acceptance of Islam immediately changed to a state of love and affection. History has recorded numerous incidents of mutual love and affection of *Sahaba (radi Allahu anhum)*, the parallel of which has not been seen in the human history. The tribes of Aus and Khasruj became so intimate that they blended into each other and lost their personal identity. Additionally, when the *Mohajir* (immigrant Muslims from Makkah) came to Madinah, the Prophet (*sall Allahu 'alaihi wa sallam*) gave one *Mohajir* as a brother to an *Ansar* (resident Muslims of Madinah). *Ansars* helped their *Mohajir* brothers to the extent that they divided their entire belongings into two equal shares, and gave one share to their *Mohajir* brother. This division of belongings was of such magnitude that those *Ansars* who had more than one wife offered to divorce one of them so that his *Mohajir* brother could take her as his wife. In fact, history has not witnessed the love and affection that Allah Subhanahu wa Ta'ala placed in the hearts of the *Sahaba (radi Allahu anhum)*. This is what the Holy Qur'an refers to as the love and affection amongst the believers.

## Miracle No. 119

## A surprising promise of victory

Verily, We (Allah) have  
granted you a manifest  
victory. al-Fatah, 48: 1

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا  
سورة الفتح ١١٣٨

This verse was revealed in a very unique setting. The Prophet (*sall Allahu 'alaihi wa sallam*) in 6 AH left Madinah with 1,400 Muslims to perform Umrah at Makkah. The Prophet (*sall Allahu 'alaihi wa sallam*) undertook this journey in the month of Zil Qadah, which was regarded in the Arabian Peninsula as the sacred month. During this month, Arabs did not engage in war, and the Makkans opened the doors of the Ka'bah for all visitors. When the Prophet (*sall Allahu 'alaihi wa sallam*) reached near Makkah, the Makkans went against this universal practice of Arabs, and stopped him from entering the city, thereby prohibiting the Muslims to perform Umrah. The situation grew so tense that war between the Muslims and the Makkans became imminent. The Makkans then sent a delegation to the Prophet (*sall Allahu 'alaihi wa sallam*) to write a treaty of mutual peace. Apparently the entire process of writing this treaty and its conditions were a defeat and humiliation for the Muslims. As the treaty was being written, the Prophet (*sall Allahu 'alaihi wa sallam*) told the scribe to write down: "This is a treaty between Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*), the Prophet of Allah (Subhanahu wa Ta'ala), and the Makkans. The head of the Makkan delegation said that he did not consider him as the Prophet of Allah Subhanahu wa Ta'ala. The Prophet (*sall Allahu 'alaihi wa sallam*) agreed to his objection and asked the scribe to replace the words "Prophet of Allah" with Muhammad RasulAllah (*sall Allahu 'alaihi wa sallam*) ibn (son of) Abdullah. This made the Muslims very unhappy. Later, when the treaty was



written, it was apparently against the interest and honor of the Muslims, e.g., it stated that the Muslims would not be allowed to enter Makkah for Umrah that year and would return the following year to perform Umrah. It also stated that a Muslim leaving Makkah for Madinah would be returned to Makkah, but a Muslim leaving Madinah for Makkah would not be returned to Madinah. As the treaty was being written, a Muslim fugitive came to the Prophet (*sall Allahu 'alaihi wa sallam*) from Makkah and begged him to let him stay with the Muslims. The Prophet's companions saw that this man was in chains and the signs of physical torture were also evident on his body. Since the treaty was not signed the Prophet (*sall Allahu 'alaihi wa sallam*) wanted to let this man stay with him. The head of the Makkan delegation argued that though the treaty was not signed, but was agreed upon, hence this man should be returned to Makkah. The Prophet (*sall Allahu 'alaihi wa sallam*) agreed to this proposal as well and returned the Muslim to Makkah. The Muslims were extremely unhappy, and felt that they were humiliated by the Makkans. In this background, this verse was revealed stating that Allah Subhanahu wa Ta'ala had granted Muslims a manifest victory.

As per Allah's miraculous plan, history later proved this treaty to be a manifest victory for the Muslims. It so happened that a number of Muslims left Makkah. Had they gone to Madinah, the Prophet (*sall Allahu 'alaihi wa sallam*) according to this treaty, would have returned them to the Makkans. Hence these persons settled down on a roadway between Makkah and Syria, yet outside Madinah. These persons then became a constant threat to the Makkan trade caravans. The Makkans were later so threatened by these fugitives that they requested the Prophet (*sall Allahu 'alaihi wa sallam*) to delete the clause of exchange of fugitives from the treaty and to allow these persons to settle down in Madinah. At the same time, this clause provided a period of peace for the Muslims in Madinah. As a result, the power of Muslims started growing rapidly. The Muslims in a

short time conquered the lands of all surrounding tribes. At the same time, the number of Muslim converts also increased many folds. Consequently, the balance of power shifted from Makkah to Madinah. The Muslims then became so strong that they marched to Makkah in 8 AH with an army of 10,000 and captured the city without a fight. When Makkah fell to Muslims numerous tribes of Arabia came to the Prophet (*sall Allahu 'alaihi wa sallam*) and embraced Islam. The whole country thus came under the banner of Islam. The Muslims then realized that this treaty proved to be a manifest victory for them.

### Miracle No. 120

#### Mystery of numerical symmetry

Numerous books and articles have been written that discuss the numerical relationship of various words that appear in the Holy Qur'an. No conclusive inference should be drawn from these numerical relationships. However, it is so unique that it adds a new dimension to the miraculous nature of the Holy Qur'an. Following are a few examples of this phenomenon in the Holy Qur'an.

1. The Holy Qur'an states that there are seven heavens. This description appears in only seven *Suras* (chapters) of the Holy Qur'an.
2. The Holy Qur'an states that the number of months as prescribed by Allah Subhanahu wa Ta'ala is twelve. The Arabic word for month is *Shahar*. It is surprising to note that the word *Shahar* appears in the Holy Qur'an only twelve times.
3. The Arabic word *Eman* means faith. The opposite of this word is *Kufr* that means denial. The word *Eman* appears in the



Holy Qur'an a total of 17 times. Surprisingly the word *Kafir* also appears in the Holy Qur'an 17 times. Moreover, the word *Imanun* appears in the Holy Qur'an 8 times and the word *Kufrun* also appears 8 times.

4. The Arabic word *Malaika* means angels and the word *Shaitan* refers to the devil. The two words in their attributes and roles are opposite to each other. The Holy Qur'an has used the word *Malaika* a total of 68 times. Surprisingly the word *Shaitan* also appears in the Holy Qur'an a total of 68 times.

5. The Arabic word *Dunya* means the world, and the word *Akhira* means the world hereafter. The word *Dunya* appears in the Holy Qur'an a total of 115 times. The word *Akhira* also appears in the Holy Qur'an a total 115 times.

6. The Arabic word *Fa'il* means action and the word *Ajr* means reward. The word *Fa'il* appears in the Holy Qur'an a total of 108 times. The same is true of the word *Ajr*, which also appears 108 times.

7. The Arabic word *Nutfah* means sperm, and the word *Teen* means clay. The Holy Qur'an states that man is created from *Nutfah* and *Teen*. The word *Nutfah* appears in the Holy Qur'an a total of 12 times. The same is the case with the word *Teen*, which appears 12 times.

8. *Rahman* and *Raheem* are two names of Allah Subhanahu wa Ta'ala derived from the word *Raham* which means mercy. *Rahman* refers to mercy associated with justice, whereas, *Raheem* refers to mercy associated with forgiveness. The word *Rahman* appears in the Holy Qur'an a total of 57 times, but the word *Raheem* appears in the Holy Qur'an a total of 114 which is just the double of 57. This relationship corroborates with various Ahadith that tell us that the mercy of Allah Subhanahu wa Ta'ala dominates His wrath.

9. The Arabic word *Jaza* means payment or reward, and the word *Mughfirah* means forgiveness. The word *Jaza* in the Holy Qur'an appears a total of 117 times, and the word *Mughfirah* appears in the Holy Qur'an 234 times, a number just double of 117. This again denotes that Allah's forgiveness overshadows His justice.

Countless such numerical symmetries have been pointed out by many people. Each of these symmetries has a specific relationship to the topic under discussion. Needless to say, Muhammad RasoolAllah (sallallahu 'alaihi wa sallam) did not have a computer to count all the words in the Holy Qur'an that enabled him to use a certain word with a specific numerical relationship to other corresponding words in the Holy Qur'an.

### Miracle No. 121

#### Shape of the earth

One day the earth will be changed to a different

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ



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يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ



earth, and so will be the heavens, and (men) will be marshalled forth before Allah, the One, the Irresistible. Ibraheem

14:48

When the (shape of the) earth is flattened out and it casts forth what is within it and becomes empty. al-Inshiqaq,

84:3-4

The Arabic word used in the first verse is *Muddat*, which could be translated as: spread out, flattened, or made wide by pressing. The verse thus clearly suggests that the earth is not flat. The date of the revelation of this verse may be between 609 and 622 CE. At this time it was universally believed that the earth was flat. After about one thousand years, in the fifteenth century, Copernicus came out with the theory that the earth is not the center of our planetary system. Later Galilee Galileo, upholding the Copernican theory declared that the earth moved around the sun, and that it was not flat but round. Because of its round nature, the earth as a whole can never enjoy the day at a given time. The part of the earth that faces the sun enjoys the

الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا  
لِلَّهِ الْوَاحِدِ الْقَهَّارِ  
سورة ابراهيم ١٤: ٤٨

وَإِذَا الْأَرْضُ مُدَّتْ  
وَالْقَتْلُ مَا فِيهَا وَتَخَلَّتْ  
سورة الانشقاق ٨٤: ٣-٤

day, and the part opposite to it enjoys the night. On the Day of Judgment, on the other hand, the whole of earth will have the day. This is possible only when the shape of the earth changes from round to flat. This is exactly what is stated in the above mentioned second verse. If Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) composed the Holy Qur'an, how could he have discovered such intricate mysteries of nature?

### Miracle No. 122

#### Travel in space

How many signs in the heavens and earth they pass by, yet they turn (their faces) away from them. Yusuf 12: 105

By the sky full of path,  
az-Zariyat, 51: 7

So I swear by the glow of sunset, and the night and

وَكَايْنُ مِّنْ آيَةٍ فِي السَّمَوَاتِ  
وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا  
وَهُمْ عَنْهَا مُعْرِضُونَ  
سورة يوسف ١٢: ١٠٥

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ  
سورة الزاريات ٥١: ٧

فَلَا أُقْسِمُ بِالشَّفَقِ  
وَ



earth, and so will be the heavens, and (men) will be marshalled forth before Allah, the One, the Irresistible. Ibraheem 14:48

الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا  
لِلَّهِ الْوَاحِدِ الْقَهَّارِ  
سورة إبراهيم ١١٣: ٣٨

When the (shape of the) earth is flattened out and it casts forth what is within it and becomes empty. al-Inshiqaq, 84:3-4

وَإِذَا الْأَرْضُ مُدَّتْ  
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ  
سورة الانشقاق ٨٤: ٣-٤

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day, and the part opposite to it enjoys the night. On the Day of Judgment, on the other hand, the whole of earth will have the day. This is possible only when the shape of the earth changes from round to flat. This is exactly what is stated in the above mentioned second verse. If Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) composed the Holy Qur'an, how could he have discovered such intricate mysteries of nature?

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وَهُمْ عَنْهَا مُعْرِضُونَ  
سورة يوسف ١١٣: ١٠٥

By the sky full of path. az-Zariat, 51: 7

وَالسَّمَاءِ ذَاتِ الْغُبُكِ  
سورة الزاريات ٥١: ٤

So I swear by the glow of sunset, and the night and

فَلَا أَقْسِمُ بِالشَّفَقِ ○ وَ



whatever it covers in its darkness, and by the moon when it is at the full, you shall certainly travel from stage to stage (or from planet to planet). What then is the matter with them, that they believe not? *al-Inshiqaq, 84: 16-19*

الْيَلِ وَمَا وَسَقَ ۝ وَالْقَمَرِ  
إِذَا السَّقَ ۝ لَتَرَكِبَنَّ طَبَقَاتٍ  
طَبَقٍ ۝ فَالْهَمُّ لَا يُؤْمِنُونَ ۝

سوره الانشقاق ٨٤  
١٩-١٦

The language of the Holy Qur'an is a miracle by itself. The Holy Qur'an describes various natural phenomenon in a language that covers a wide range of meaning and message. The earlier generations of the Muslims did not have the level of knowledge to appreciate these verses. We can now appreciate such Qur'an phrases as: *the sky full of path*, and the *signs in the heavens* as the facts of space which mankind has recently discovered. Furthermore, the Qur'an phrases: *How many signs in the heaven they pass by*, and also; *You shall travel from stage to stage* can best be explained in terms of the recent travels of men into space.

The preceding pages add a new dimension to the miracles of the Holy Qur'an. The miraculous description of the shape of the earth, the symmetry of the number of words in the Holy Qur'an, and the travel of mankind into space provide additional evidences that the Holy Qur'an is the word of Allah Subhanahu wa Ta'ala. These pages also describe various phenomena that

are totally non-existent in the environment where the Holy Qur'an was revealed. Yet, each of these is a very accurate and precise description of the phenomenon. Moreover, these pages also describe various events that were unknown to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), and the people to whom the Holy Qur'an was revealed. Yet, each of these description is also found to be true and accurate.

The earlier generations of Muslims took these verses as the mysteries of the Holy Qur'an. Since they did not possess the level of knowledge needed to decipher these mysteries, they did not try to explain them. However, they did accept them as the words of Allah Subhanahu wa Ta'ala. As the level of human knowledge advanced to new frontiers, later generations of Muslims explained these phenomena, and thus changed these mysteries to the facts of science and history. This is what makes the Holy Qur'an a living miracle for all generations of mankind. The Holy Qur'an has always excelled, and shall always excel the level of human knowledge. Every generation of mankind has discovered and shall keep on discovering new miracles in the Holy Qur'an.

How many Signs are there in the heavens and the earth which they pass by with their faces averted? And most of them believe not in Allah without associating partners with Him! Do they then feel

وَكَايِنَ مِّنْ آيَةٍ فِي السَّمَوَاتِ  
وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ  
عَنْهَا مُعْرِضُونَ ۝ وَمَا يَذَّكَّرُونَ  
أَكْثَرَهُمْ بِاللَّهِ إِلَّا وَهُمْ  
مُشْرِكُونَ ۝  
أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ  
غَاشِيَةٌ مِّنْ عَذَابِ



secure from the coming down on them of the covering veil of Allah's punishment, or the coming of the (final) hour suddenly while they are unaware? Yusuf 12:105-107

اللَّهُ أَوْ تَأْتِيهِمْ السَّاعَةُ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ○  
سورة يوسف ١٢: ١٠٥ - ١٠٧

It is He (Allah) Who created for you (the faculties of) hearing, sight, feeling and understanding; (yet) you give little thanks to Him. And He multiplied you throughout the earth, and to Him shall you be gathered back. It is He Who gives you the life and death, and to Him (is due) the alternation of nights and days; Will you

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ  
قَلِيلًا مَّا تَشْكُرُونَ ○  
وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ  
وَالْيَسِيرِ تَحْشُرُونَ ○  
وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ  
لَهُ الْخِلَافُ اللَّيْلِ وَالنَّهَارِ  
أَفَلَا تَعْقِلُونَ ○

then not understand (and acknowledge the truth).  
al-Mu'minoon, 23: 78-80

سورة المؤمنون ٢٣: ٧٨ - ٨٠



secure from the coming down on them of the covering veil of Allah's punishment, or the coming of the (final) hour suddenly while they are unaware? Yusuf 12:105-107

اللَّهُ أَوْ تَأْتِيَهُمُ السَّاعَةُ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ○  
سوره يوسف ١٠٥ - ١٠٧

It is He (Allah) Who created for you (the faculties of) hearing, sight, feeling and understanding; (yet) you give little thanks to Him. And He multiplied you throughout the earth, and to Him shall you be gathered back. It is He Who gives you the life and death, and to Him (is due) the alternation of nights and days; Will you

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ط  
قَلِيلًا مَّا تَشْكُرُونَ ○  
هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ  
وَالَيْهِ تُحْشَرُونَ ○  
وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَ  
لَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ  
أَفَلَا تَعْقِلُونَ ○

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سوره المؤمنون ٢٣ : ٧٨ - ٨٠



## CHAPTER TEN

### Miracles in the Challenges of the Holy Qur'an

A unique aspect of the miracles of the Holy Qur'an is the fact that it gives numerous challenges to the unbelievers of the Holy Qur'an. All of these challenges are very specific, bold, and clear. Fourteen centuries have passed by, and no one has yet responded to a single challenge of the Holy Qur'an. If these challenges were put in the Holy Qur'an by a man named Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), countless persons would have responded to them. The fact that no human being has responded to a single challenge leads one to believe that Allah Subhanahu wa Ta'ala the Lord of the universe has put these challenges in the Holy Qur'an. Each and every challenge of the Holy Qur'an thus is another testimony to the divine nature of the Holy Qur'an. Following are a few of these challenges.

#### Miracle No. 123

##### Find a shadow of doubt in the Holy Qur'an

*This is the Book, whereof there is no doubt, a guidance for those who are conscious of their duties towards Allah. al-Baqarah, 2:2*

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝

سورة البقرة ٢:٢

*If you are in doubt as to what We (Allah) have revealed (in the Holy Qur'an) from time to time to our Messenger (Muhammad), then produce a Surah (chapter) like thereunto, and call your witnesses and helpers besides Allah, if you are true (in your*

وَأَن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِنْ كُنتُمْ صَادِقِينَ ۝



doubts). al-Baqarah,  
2:23

*This Holy Qur'an is not such as can be produced by other than Allah, on the contrary it is a confirmation of (revelations) that came before it, and a fuller explanation of the Book, wherein there is no doubt from the Lord of the worlds. Yunus 10:37*

*The revelation of the Book (the Holy Qur'an) is from the Lord of the worlds in which there is no doubt. as-Sajdah  
32:2*

سوره البقره ۲۳۱۲۰

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ  
يُفْتَرَى مِنْ دُونِ اللَّهِ وَ  
لَكِنْ تَقْدِيرُ الَّذِي بَيْنَ  
يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ  
لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ

سوره يونس ۳۷ ۱۰

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ  
فِيهِ مِنْ رَبِّ الْعَالَمِينَ

سوره اسجد ۳۲۰ ۲

It should be noted that these verses challenge the unbelievers not to find mistakes, inaccuracies, discrepancies or contradictions, but simply to find a shade of doubt in the Holy Qur'an. Human history has not recorded a single book, where its author made the claim: "No one can find a shade of doubt in this book". The Holy Qur'an is the only book that makes this claim.

Let us now analyze the different kinds of doubts, one can have in a book. The first kind of doubt may be in the origin of the book. It could be written, composed or delivered by a person who is unknown to mankind, or it could be written composed or delivered by a person, whose character, conduct or integrity is doubtful. As far as the details of the life of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) are concerned, it is an undeniable fact of history that even the most minute and insignificant details of his life have been preserved, documented and faithfully passed from generation to generation. In fact, Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) is the only human being in the history of mankind, whose biographical details have been written by every generation of Muslims for the past fourteen centuries. Moreover, the details recorded are so minute that they provide not only Muhammed's (sall Allahu 'alaihi wa sallam) biography, but his conduct, his dealings, his manner of talking, walking, sleeping, toilet etiquette, clothing, and the daily routine of his life. They even go to the extent of describing his physical features including such minute details as to the number of white hairs in his beard. As far as the character, conduct, and integrity of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) are concerned, it may be enough to state that even his arch enemies in Makkah gave him the title of Siddique (the truthful) and Ameen (trustworthy). Given the meticulous preservation of the facts regarding the life history and the integrity of the conduct of Muhammad RasulAllah (sall



doubts). al-Baqarah,  
2:23

*This Holy Qur'an is not such as can be produced by other than Allah, on the contrary it is a confirmation of (revelations) that came before it, and a fuller explanation of the Book, wherein there is no doubt from the Lord of the worlds. Yunus 10:37*

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سوره البقره ۲۳۱:۲۰

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ  
يُفْتَرَى مِنْ دُونِ اللَّهِ وَ  
لَكِنْ تَصْدِيقَ الَّذِي بَيْنَ  
يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ  
لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ

سوره يونس ۱۰: ۳۷

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ  
فِيهِ مِنْ رَبِّ الْعَالَمِينَ

سوره اسجد ۳۲: ۲

It should be noted that these verses challenge the unbelievers not to find mistakes, inaccuracies, discrepancies or contradictions, but simply to find a shade of doubt in the Holy Qur'an. Human history has not recorded a single book, where its author made the claim: "No one can find a shade of doubt in this book". The Holy Qur'an is the only book that makes this claim.

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*Allahu 'alaihi wa sallam*) there can be no doubt with respect to the person who relayed the Holy Qur'an to mankind. He is not a mysterious figure of history, but a well known and well documented conveyer of the truth. It follows, therefore, that no shade of doubt exists with respect to the origin of the Holy Qur'an.

The second kind of doubt in a book relates to its internal consistency. If a few statements of a book differ from some other statements, this may create a doubt in the internal consistency or harmony of the book. The Holy Qur'an consists of a total of 6,666 verses and 86,430 words. Yet not a single verse, phrase, idiom or word of the Holy Qur'an disagrees from any other text of the Holy Qur'an. On the other hand, each and every verse and word is in perfect harmony with the entire text of the Holy Qur'an. The reader can appreciate this point if only two references are made to the present day Bible. The Protestant version of the Bible consists of a total of 66 books; 39 books from the Old Testament and 27 from the New Testament. The Catholic version, on the other hand, consists of a total of 73 books; 66 books from the Protestant version and 7 extra books known as Apocrypha. This existence of two different versions of the Bible creates an evident doubt in the reliability of the Bible as a whole, whether to accept the Protestant or the Catholic version of the Book. A very surprising inconsistency in the Bible is that it gives two different genealogies of Jesus Christ, (*'alaihi Sallam*). One of his ancestors, according to the Bible, is Yusuf. According to Matthew 1:1-7 the father of Yusuf is Jacob, whereas according to Luke 3:23, the father of Yusuf is Heli.

Thanks be to Allah Subhanahu wa Ta'ala that there has always been only one version of the Holy Qur'an and that its text does not have any inconsistency at all. Hence there exists no doubt in the Holy Qur'an with respect to the second aspect of doubt, i.e., the internal consistency of the book.

The third aspect of doubt in a book relates to its external consistency. This refers to the fact that the book should not have any statement that contradicts with the established and accepted knowledge outside the pages of the book. The preceding pages have given a glimpse that the text of the Holy Qur'an does not differ with any domain of human knowledge, including such varied subjects as anatomy, astronomy, botany, embryology, genetics, physics, physiology, zoology etc. Furthermore, the Holy Qur'an excels all levels of human knowledge, whether old, recent or most recent. The Holy Qur'an, thus meets the test of external consistency as well. No human being has ever written a book that could universally meet the factor of external consistency. Each and every book after a passage of time becomes obsolete and outdated. The Holy Qur'an is the only book that has successfully met the challenge of external consistency for the past fourteen centuries. Only Allah the All-Wise, and All-Knowing can reveal a book that has such a comprehensive knowledge that encompasses, and excels all domains of human knowledge for all ages of mankind.

### Miracle No. 124

#### Produce a similar Holy Qur'an

Say, if the whole of humankind and Jinn were to gather together to produce the like of this Holy Qur'an, they could

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ  
وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ  
هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ



not produce the like thereof, even if they backed up each other with help and support. al-Isra, 17:88

وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ  
ظَهِيرًا  
سورة الاسراء ١٧: ٨٨

This verse challenges the entire mankind and jinn to produce a book similar to the Holy Qur'an. It also states that no one would ever be able to produce a book similar to the Holy Qur'an. The fact that no one has yet even tried to produce a book similar to the Holy Qur'an is a further testimony that the Holy Qur'an is a divine book revealed by Allah Subhanahu wa Ta'ala. One should recall that Christians have produced numerous different versions of the Bible, but no one has ever produced even a second version of the Holy Qur'an.

### Miracle No: 125

### Make a Chapter like the one in the Holy Qur'an

The Holy Qur'an is not such as can be produced by other than Allah; On the contrary, it is a confirmation (of

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ  
يُفْتَرَى مِنْ دُونِ اللَّهِ  
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ  
يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ

revelations) that came before it, and a fuller explanation of the Book, where there is no doubt from the Lord of the worlds; Or do they say: "He (Muhammad) forged it?" Say: Bring then a chapter like unto it and call (to your aid) anyone besides Allah, if you speak the truth!" Yunus, 10:37-38

لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ  
أَمْ يَقُولُونَ افْتَرَاهُ  
قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا  
مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ

سورة يونس ١٠: ٣٧-٣٨

These verses are a very bold and open challenge to the entire mankind. The verse states clearly that the Holy Qur'an is such a book that can not be produced by any one other than Allah Subhanahu wa Ta'ala. It then states that if someone considers it to be a book forged by a man, he should then at least produce one chapter like any chapter in the Holy Qur'an. The fact is that no one has yet produced a chapter that may resemble the one in the Holy Qur'an. Let us recall an incident which shows how the Arabs accepted this challenge of the Holy Qur'an.

The smallest chapter of the Holy Qur'an is Al-Kauthar (Surah no: 108). It consists of only three small verses which, can be written in a single line. Historians say that when Abu Jahl,



the arch enemy of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) heard this Surah, he was so carried away that he exclaimed: "Glory be to Allah! How beautifully does each word rhyme with the others". It should be noted that Arabs were very fond of poetry, and poetic contests were an integral part of their social gatherings. Historians have recorded that over a period of time seven pieces of Arab poetry were acknowledged as the most excellent pieces of the then Arab literature. These were separately written on sheets of paper and hung on the main door of the Ka'bah. In the books of history, they are recorded as Saba Mua'llaqat, i.e., seven suspended pieces. By the time Surah Kauthar was revealed, the authors of each of these poems had died except one. Abu Jahl wrote Surah Kauthar on a paper and passed it to the only living poet. When the poet read Surah Kauthar, he burst into exclamation and said: "Glory be to the Lord! This is not the utterance of a human being". He then went to the Ka'bah, removed his piece of poetry and in its place hung the paper with Surah Kauthar. It is also reported that at the end of the third verses of Surah Kauthar, i.e., *Inna Shani'aka Huwal Abtar*, he added a fourth rhyming verse: *Ma Haza Kalam ul Bashar*, meaning, this is not the utterance of a human being.

### Miracle No. 126

Make 10 verses like those in the Holy Qur'an

Or they say: He  
(Muhammad) forged it,  
Say: Bring you then (at

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ  
فَأَنزِلْ عَشْرَ سُورٍ مِّثْلِهِ

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least) ten verses forged,  
lied unto it, and call (to  
your aid) whomever you  
can, other than Allah, if  
you speak the truth. Hud  
11:13

مُفْتَرٍ لِّتَدْعُوا مَن  
اسْتَطَعْتُمْ مِن دُونِ  
اللَّهِ إِن كُنْتُمْ صَادِقِينَ  
سورة هود ١١: ١٣

Let us recall the hatred and animosity the Makkans had for the Muslims and the Holy Qur'an. It is an established fact that when the Holy Qur'an was revealed, all the Arabs, and especially those in Makkah, stood up against it. They used their utmost moral, financial, and physical force to curb down the message of the Holy Qur'an and also to annihilate the Muslims. They continued this struggle even when the Prophet (sall Allahu 'alaihi wa sallam), along with other Muslims, had migrated to Madinah. They also engaged in several wars against the Prophet (sall Allahu 'alaihi wa sallam), and as a result encountered several defeats, humiliations, losses of material things, and lives. They could have avoided all of their sufferings and losses had they accepted the challenge of the Holy Qur'an and asked one of their poets to compose a few verses similar to those in the Holy Qur'an. The fact, however, is that the Arabs could not meet this challenge of the Holy Qur'an, neither at the time of its revelation nor during the last fourteen centuries.



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Or they say: He  
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أَمْ يَقُولُونَ افْتَرَاهُ فَقُلْ  
فَأَنزِلْ لَنَا سُورَةً مِّثْلَهُ

least) ten verses forged,  
liked unto it, and call (to  
your aid) whomever you  
can, other than Allah, if  
you speak the truth. Hud  
11:13

مُفْتَرٍ لِّتَدْعُوا مَن  
اسْتَطَعْتُمْ مِّنْ دُونِ  
اللَّهِ إِن كُنْتُمْ صَادِقِينَ  
سورة هود ١١ : ١٣

Let us recall the hatred and animosity the Makkans had for the Muslims and the Holy Qur'an. It is an established fact that when the Holy Qur'an was revealed, all the Arabs, and especially those in Makkah, stood up against it. They used their utmost moral, financial, and physical force to curb down the message of the Holy Qur'an and also to annihilate the Muslims. They continued this struggle even when the Prophet (*sall Allahu 'alaihi wa sallam*), along with other Muslims, had migrated to Madinah. They also engaged in several wars against the Prophet (*sall Allahu 'alaihi wa sallam*), and as a result encountered several defeats, humiliations, losses of material things, and lives. They could have avoided all of their sufferings and losses had they accepted the challenge of the Holy Qur'an and asked one of their poets to compose a few verses similar to those in the Holy Qur'an. The fact, however, is that the Arabs could not meet this challenge of the Holy Qur'an, neither at the time of its revelation nor during the last fourteen centuries.



## Miracle No. 127

Produce a recital like that in the Holy Qur'an

Do they say: He  
(Muhammad) fabricated  
(the Holy Qur'an), Nay,  
they have no faith; let  
them then produce a  
recital like unto it, if they  
speak the truth. at-Toor,  
52:33-34

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا  
يُؤْمِنُونَ قُلْ إِنَّمَا أَنَا بَشَرٌ  
مِثْلُكُمْ إِن كَانُوا صَادِقِينَ  
سورة النور ٥٢ : ٣٣-٣٤

The Holy Qur'an is a living miracle. It involves its language, its style, its mode of reasoning, warning and glad tidings, its endless domains of knowledge, its descriptions of the events of the past and future, its effect on the listeners, its impact on human lives, and its role in shaping the history of humankind. These verses challenge the humankind to compose an expression like one in the Holy Qur'an. Since no human being has yet produced an expression like that of the Holy Qur'an, it follows that the Holy Qur'an is a Book revealed by Allah Subhanahu wa Ta'ala, and not a book composed by a man named Muhammad RasulAllah (sall Allahu 'alaihi wa sallam).

## Miracle No: 128

Find a discrepancy in the Holy Qur'an

Do they not consider the Holy Qur'an  
(with care); Had it been from  
(someone) other than Allah, they  
would surely have found therein  
much discrepancy. an-Nisa,  
4:82

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ  
لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ  
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا  
سورة النسا ٨٢ : ٨٢

Let us recall a very simple fact of human history. Since the Holy Qur'an was revealed to Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), a group of unbelievers has always been hostile to it. They have tried their best to prove that the Holy Qur'an is not the last divine Book. Needless to state, they have read the above verse. Yet not one single human being for the last fourteen centuries could find a single discrepancy in the entire Holy Qur'an.

Readers can appreciate this point if a few references are made to the present day version of the Bible. The fact is that the discrepancies in the present-day Bible are so numerous and so well documented that each and every group of Christians acknowledges them. Following are just a few of the well known discrepancies in the present Bible.

The names of the twelve apostles given in Matthew 10:2-4



are different from the those given in Luke 6:14-16. Also The daughter of Saul, according to Samuel 6:23 at her death left no children. According to Samuel 21:8 she left five children. Similarly the Bible gives two different versions of the death of Judas. Matthew 27:5 states: "And throwing down the pieces of silver in the temple, he departed, and went, and hanged himself". Act 1:18 states: "Now this man bought a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out". Another discrepancy can be seen in the following verse of the Bible. According to Matthew 12:40 Jesus, ('alaihis Sallam), stated: For as Jonah was three days and three nights in the whale's belly, so shall the son of the man be three days and three nights in the heart of earth. 'Isa (Jesus) ('alaihis Sallam) was buried on Friday evening and raised on Sunday morning, making it only one day and two nights, and not three days and three nights. It is also a contradiction in the Bible that ascension of 'Isa (Jesus) ('alaihis Sallam) according to Luke 24:51 took place on Easter day. But Acts 1:3,9 states that it took place forty days after the resurrection. Furthermore, Genesis 6:3 states: God limited the human life span to 120 years, but Genesis 11:10-32 states: But soon after, people lived 140-600 years. Also, the first born son of god according to Exodus 4:22 is Jacob, but according to Jeremiah 31:9 it is Ephraim. These are just a few of the evident discrepancies in the modern Bible, which even a casual reader can notice. Thanks be to Allah Subhanahu wa Ta'ala, no one has yet discovered a single discrepancy in the entire text of the Holy Qur'an. This challenge of the Holy Qur'an is still open to those who deny the truth that the Holy Qur'an is the last divine book of Allah Subhanahu wa Ta'ala.

## Miracle No: 129

## Memorization of the Holy Qur'an

*We (Allah) without doubt  
sent down the Message  
(the Holy Qur'an), and  
We will assuredly guard  
it (from any corruption).  
al-Hijr, 15:9*

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا  
لَهُ لَحَافِظُونَ ۝

سوره الحجر ١٥: ٩

*And We (Allah) have  
made the Holy Qur'an  
easy to understand and  
remember, then is there  
any that will receive  
admonition. al-Qamar,  
54:17, 22,32,40,*

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ  
لِلذِّكْرِ فَمَنْ مِنْ مُدِّكِرٍ

سوره القمر ١٥٢

١٤٠٣٢٠٢٢٠١٤

One of the means through which Allah's assured the protection of the Holy Qur'an is the fact that He made the memorization of His Book an easy task for the Believers. In fact the Holy Qur'an is the only religious Scripture that is memorized by its followers. Innumerable persons in every Muslim community have memorized the whole Holy Qur'an since the first day it was revealed. Children as young as five years old and men and women as old as 50 years memorize the whole Holy



Qur'an as part of their love and devotion to the Book of Allah Subhanahu wa Ta'ala. The one who memorizes the whole Holy Qur'an is known as a *Hafiz*. It is a miracle that the *Hafiz* not only memorizes the entire text of the Holy Qur'an, but also the punctuation and diatrical marks of each and every word and verse of the Holy Qur'an. Muslims throughout the world listen to the entire recitation of the Holy Qur'an during the month of fasting. Most Muslim neighborhoods arrange the *Taraweeh Salat*, wherein the entire Holy Qur'an is recited by a *Hafiz*. He is always joined by a few *Huffaz* (plural of *Hafiz*), who check his recitation. This is one of most unique mysteries and miracles of the Holy Qur'an. Had it been humanly possible to memorize an entire book, at least a few other persons would have memorized their own Scriptures. Since Allah Subhanahu wa Ta'ala did not promise to save other Scriptures, he did not give the power of memorization to the followers of these Scriptures. Allah Subhanahu wa Ta'ala, however, promised to protect the Holy Qur'an, and thus gave the power of memorization to its followers. The protection of the Holy Qur'an from corruption and its memorization by its believers is an open challenge to mankind.

### Miracle No. 130

#### The Absolute Power of Allah Subhanahu wa Ta'ala

Is it (the Holy Qur'an) such a message that you would hold in light esteem (that is deny it)?.

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ  
مُدْهِنُونَ وَتَجْعَلُونَ

And have you made it your livelihood that you should declare it false? Then why do you not (intervene) when (the soul of the dying man) reaches the throat? And you at that moment are looking on, but We (Allah) are nearer to him than you, but you see not. Then why do you not if you are exempt from reckoning and recompense, bring back the soul (to its body) if you are truthful. al-Waqiyah, 56:81-87

رَزَقَكُمُ اللَّهُ أَتَكْفُرُونَ  
فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ  
وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ  
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ  
وَلَكِنْ لَا تَبْصُرُونَ  
إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ  
تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

سورة الواقعة ١٥٦

٨١ - ٨٦

These verses need no explanation. The Holy Qur'an gives an open challenge to mankind that no human being can interfere with the divine will of Allah Subhanahu wa Ta'ala. It is Allah Subhanahu wa Ta'ala alone who controls the human life. No human being has ever helped or can ever help the person who approaches the time of his death. Often it so happens that physicians or their family members die of a disease of which



they are supposed to be the expert. These verses speak of the absolute command and power of Allah, the All-Mighty, and All-Powerful. Let us surrender to His command and accept His Book-the Holy Qur'an as a Divine Message in every walk and field of our lives.

Blessed be He in whose hands is the sovereignty, and He over all things has power; He Who created death and life, that He may test which of you is best in conduct, and He is Exalted in Might, Oft-Forgiving.  
al-Mulk, 67:1-2

Behold! in the creation of the heavens and the earth, and the alternation of day and night, there are indeed signs for men of understanding; those

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝  
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا  
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

who remember Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and earth (saying): Our Lord! you have not created (all) this without purpose, glory to you, give us salvation from the torment of the Fire. Aal Imran, 3: 190-191

وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ ۚ رَبَّنَا  
مَا خَلَقْتَ هَذَا بَاطِلًا ۚ  
سُبْحَنَكَ فَقِنَا عَذَابَ  
النَّارِ ۝

سوره آل عمران ۳  
۱۹۰ - ۱۹۱



## CHAPTER ELEVEN

### The Basic Message of the Holy Qur'an

The Muslims and non-Muslims equally agree that the Holy Qur'an today is present in exactly the same form in which Muhammad RasulAllah (sall Allahu 'alaihi wa sallam) delivered it to the mankind. Not only no change whatsoever has occurred in the text but also in the diacritical, and the punctuation marks of the Holy Qur'an. Consequently no question has ever been raised about the reliability of the Holy Qur'an.

The preceding pages have presented 130 evident miracles in the Holy Qur'an. The Holy Qur'an thus meets the factor of validity as well. If a reader believes in any of these miracles, he acknowledges that the Holy Qur'an is the divine revelation of Allah Subhanahu wa Ta'ala. The ever lasting and ever increasing miracles of the Holy Qur'an also suggest that it is Allah's universal message to mankind. One should therefore carefully look into the basic message of the Holy Qur'an and try to receive Allah's blessings by following it to the very best of human abilities.

The basic message of the Holy Qur'an is the belief in the unity of One God, Allah the All-Mighty. This is known as *Tawheed* and forms the foundation of all Islamic beliefs. It distinguishes Islam from all the religions of the world. The Holy

Qur'an utilizes a very simple and humane approach to convey its message. It appeals to basic human reason and logic as follows:

Say: Praise be to Allah, and peace on His servants who He has chosen (for His Message), (say) who is better? Allah or the false gods they associate (with Him)....or, who listens to the (soul) distressed when it calls on him, and who relieves its sufferings, and makes you inheritors of the earth? Can there be another god besides Allah? Little it is that you heed!. Or who guides you through the depths of darkness on land and sea, and who sends winds as heralds of glad tidings,

قُلِ الْحَمْدُ لِلّٰهِ وَسَلَامٌ عَلَىٰ  
عِبَادِهِ الَّذِينَ اصْطَفَىٰ  
اللّٰهُ خَيْرٌ مِّمَّا يَشْرِكُونَ  
أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا  
دَعَاهُ وَيَكْشِفُ السُّوءَ  
يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ  
ءَالَهُ مَعَ اللَّهِ قَلِيلًا مَّا  
تَذَكَّرُونَ  
أَمَّنْ يَهْدِيكُمْ  
فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ  
مَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا  
بَيْنَ يَدَيْ رَحْمَتِهِ  
مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا  
يُشْرِكُونَ  
أَمَّنْ يَبْدُو  
الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ  
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ  
الْأَرْضِ ؕ ءَالَهُ مَعَ اللَّهِ  
قُلْ هَاتُوا بُرْهَانَكُمْ إِن



going before His Mercy?  
Can there be another god  
besides Allah? High is  
Allah above what they  
associate with Him. Or  
who originates creation,  
then repeats it, and who  
gives you sustenance from  
heaven and earth? Can  
there be another god  
besides Allah? Say! Bring  
forth your argument, if  
you are telling the truth.

an-Naml, 27: 59, 62-64

The second most important message of the Holy Qur'an after Tawheed is the belief in the Prophethood of Muhammad (sall Allahu 'alaihi wa sallam). The Holy Qur'an is the living miracle of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam), and the Prophet himself is the living symbol of the Holy Qur'an. The Holy Qur'an states:

"Those who follow the  
(last) Messenger, the

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ

كُنْتُمْ صَادِقِينَ ۝  
سوره النمل ٢٤: ٥٩-٦٢

unlettered Prophet, who  
they find mentioned in  
their own (Scriptures), in  
the Law and the Gospel,  
for he commands them  
what is just and forbids  
them what is evil, he  
allows them as lawful  
what is good and  
prohibits them what is  
bad, he released them  
from heavy burden and  
from the fetters that were  
upon them, so it is those  
who believe in him, help  
him, and follow the light  
(the Holy Qur'an) which  
is sent down with him, it  
is they who will prosper"

al-A'raf, 7: 157

The reason and common sense demands that those who follow this message of the Holy Qur'an should receive Allah's blessings and bounties and those who reject this message should

الشيء الأسمى الذي يجدونه  
مكتوباً عندهم في التوراة  
والإنجيل يأمرهم بالمعروف  
وينهيه عن المنكر  
ويحل لهم الطيبات  
ويحرم عليهم الخبائث  
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ  
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ  
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ  
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ  
الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ  
هُمُ الْمُفْلِحُونَ ۝

سوره الاعراف ٤: ١٥٦



receive Allah's wrath and punishment. The Holy Qur'an makes this point very clear.

And each person will be paid in full of what he did, and He (Allah) knows best all that they do. The unbelievers will be led to Hell in crowds until, when they arrive there, its gates will be opened, and its keepers will say: Did not Messengers come to you from among yourselves, reciting to you the verses of your Lord, and warning you of the meeting of this day of yours. They will say: Yes, but the word of punishment has been justified against the unbelievers. It will be

وَفِيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ  
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ  
وَسَيِّئُ الَّذِينَ كَفَرُوا إِلَى  
جَهَنَّمَ زُمَرًا ۖ إِذَا  
جَاءُوا هَا فَتُفْتُحُ أَبْوَابُهَا  
وَقَالَ لَهُمْ خُذْنَهَا ۖ لَكُمْ  
يَا تَكْمُرُ رُسُلٌ مِّنْكُمْ يَتْلُونَ  
عَلَيْكُمْ آيَاتِ رَبِّكُمْ ۚ وَ  
يُنذِرُوكُمْ لِقَاءَ يَوْمِكُمْ  
هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن  
حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى  
الْكَافِرِينَ ۖ قِيلَ ادْخُلُوا  
الْأَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَبَشِّرْهُم بِمَتْوًى الْمُتَكَبِّرِينَ ۖ  
وَسَيِّئُ الَّذِينَ اتَّقَوْا  
رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا  
حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ

said (to them): Enter you the gates of Hell, to dwell therein, and what an evil abode for the unbeliever.

And those who kept their duty to their Lord will be lead to Paradise in groups, till they arrive there; Its gates will be opened; and its keepers will say: Peace be upon you! you have done well, so enter here to dwell therein forever. az-

Zumar, 39: 70-73

أَبْوَابُهَا وَقَالَ لَهُمْ خُذْنَهَا  
سَلَامٌ عَلَيْكُمْ طِبْتُمْ  
فَادْخُلُوا هَا خَالِدِينَ ۖ

سورة الزمر ١٢٩  
٤٠ - ٤٣

Allah is the most Merciful, the most Compassionate, the most Beneficent, the most Benevolent, and the most Generous. He has preserved His Final Message for mankind free from any corruption and contamination. He also made His final Message very clear, free from any contradiction and even a shadow of doubt. Additionally, He also made His Divine Message very simple, and lucid free from any mystery and ambiguity. Along with His divine message, he also sent a living model of His message in the personality of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). At the same time Allah Subhanahu wa Ta'ala



And each person will be paid in full of what he did, and He (Allah) knows best all that they do. The unbelievers will be led to Hell in crowds until, when they arrive there, its gates will be opened, and its keepers will say: Did not Messengers come to you from among yourselves, reciting to you the verses of your Lord, and warning you of the meeting of this day of yours. They will say: Yes, but the word of punishment has been justified against the unbelievers. It will be

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ  
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ  
وَسَيِّقَ الَّذِينَ كَفَرُوا إِلَى  
جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا  
جَاءُوا هَا فَتَحَتْ أَبْوَابُهَا  
وَقَالَ لَهُمْ خُذْنَهَا ۖ أَلَمْ  
يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُونَ  
عَلَيْكُمْ آيَاتِ رَبِّكُمْ ۖ وَ  
يُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ  
هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن  
حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى  
الْكَافِرِينَ ۝ قِيلَ ادْخُلُوا  
أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَبُئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ۝  
وَسَيِّقَ الَّذِينَ الَّذِينَ اتَّقَوْا  
رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا  
حَتَّىٰ إِذَا جَاءُوا هَا فَتَحَتْ

And those who kept their duty to their Lord will be lead to Paradise in groups, till they arrive there; Its gates will be opened; and its keepers will say: Peace be upon you! you have done well, so enter here to dwell therein forever. az.

Zumar, 39: 70-73

أَبَوَاهُمَا وَقَالَ لَهُمْ خُذْنِي  
سَلَامٌ عَلَيْكُمْ طِبْتُمْ  
فَادْخُلُوا خِلَافِي

سوره الزمر ۱۲۹  
۷۰ - ۷۳

Allah is the most Merciful, the most Compassionate, the most Beneficent, the most Benevolent, and the most Generous. He has preserved His Final Message for mankind free from any corruption and contamination. He also made His final Message very clear, free from any contradiction and even a shadow of doubt. Additionally, He also made His Divine Message very simple, and lucid free from any mystery and ambiguity. Along with His divine message, he also sent a living model of His message in the personality of Muhammad RasulAllah (sall Allahu 'alaihi wa sallam). At the same time Allah Subhanahu wa Ta'ala



gave mankind the faculties of common sense, intelligence, reason and logic. He then gave every human being the freedom to utilize his faculties and follow His Final Message or to waste his faculties and ignore His Final Message. Blessed are those who would follow His Message. They are the ones who shall prosper and succeed in both the worlds. They are the ones who hope to receive His boundless Blessings and Mercies, an everlasting reward in Paradise and an eternal life in the world Hereafter. Doomed are those who would follow the path of their selfish desires and reject His Message. They are the ones who shall fail in both the worlds. They are the ones who shall receive His wrath and punishment, an abode in the Fire of Hell, and an eternal life of pain and agony.

"Turn to your Lord (in repentance) and submit to Him (in Islam), before the torment comes upon you, then you will not be helped. And follow the best course (the Holy Qur'an) revealed to you from your Lord, before the penalty comes on you all of a sudden, while you perceive not. Lest a person should (then) say:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا  
لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ  
ثُمَّ لَا تَنْصُرُونَ ۝ وَاتَّبِعُوا  
أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ  
مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ  
يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَ  
أَنْتُمْ لَا تَشْعُرُونَ ۝ أَنْ تَقُولَ  
لَنْفُسِي يُحْسِرْنِي عَلَىٰ مَا  
فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ  
كُنْتُ لِمِنْ الشَّاخِرِينَ ۝  
أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي  
لَكُنْتُ مِنَ الْمُتَّقِينَ ۝

Alas! My grief, that I neglected my duty towards Allah, and I was among those who mocked (at Allah's Guidance). Or (lest) he should say: If only Allah had guided me, I should certainly have been among the righteous. Or (lest) he should say when he (actually) sees the torment: If only I had another chance, I shall certainly be among those who do good. (The reply will be) Nay! but there came to you my Ayats (proofs, signs, verses of the Holy Qur'an) and you rejected them, and were proud and were among these who rejected Faith. And on the Day of

أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ  
لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ  
الْمُحْسِنِينَ ۝ بَلَىٰ قَدْ  
جَاءَ تِلْكَ آيَاتِي فَكَذَّبْتَ  
بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ  
مِنَ الْكَافِرِينَ ۝ وَيَوْمَ  
الْقِيَامَةِ تَرَىٰ الَّذِينَ كَذَبُوا  
عَلَىٰ اللَّهِ وَجُوهُهُمْ  
مُسْوَدَّةٌ ۚ أَلَيْسَ فِي  
جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ۝  
وَيُنَادِي اللَّهُ الَّذِينَ اتَّقَوْا  
يَمُفَازُهُمْ لَا يَمْسُهُمُ  
السُّوءُ وَلَا هُمْ  
يَحْزَنُونَ ۝



judgment, you will see  
those who told lies  
against Allah, their faces  
will be gloomy. Is there  
not in Hell an abode for  
the arrogant? But Allah  
will deliver the righteous  
to their places of  
salvation (Paradise); No  
evil shall touch them, nor  
shall they grieve. az-  
Zumar, 39: 54-61

سوره الزمر ٣٩:  
٥٤ - ٦١

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judgment, you will see those who told lies against Allah, their faces will be gloomy. Is there not in Hell an abode for the arrogant? But Allah will deliver the righteous to their places of salvation (Paradise); No evil shall touch them, nor shall they grieve. az-Zumar, 39: 54-61

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